DIVINITY SCHOOL
HARVARD UNIVERSITY

THE

NEW-JERUSALEM MAGAZINE.

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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WITH our next number we shall enter upon the tenth volume of the New Series, and the fifty-fourth volume of the Whole Series. We have no proposed changes to mention, because, by reduction of price and increase of size, we have already done all that could reasonably be expected in this respect. As to the contents of the MAGAZINE, we hope to improve them in the same way in which, we are encouraged by many commendations to believe, they have been improved in the past. Free and fair discussion of subjects of importance to the New Church, without personal reflections, and in the desire to represent all opinions, will continue to be our aim. Especially is it our belief that, in the review of timely works and in the examination of questions of the day, the next year will see

A Magazine of increased Vigor and Scope.

Rev. Theodore F. Wright will continue in the editorial charge, and will have the assistance of the writers whose articles have appeared during the year, and whose names include those of the Rev. Messrs. S. F. DIKE, CHAUNCEY GILES, JOSEPH PETTEE, B. F. BARRETT, JOHN GODDARD, W. B. HAYDEN, FRANK SEWALL, JOHN WORCESTER, JAMES REED, EDWIN GOULD, C. H. MANN, S. M. WARREN, O. L. BARLER, A. E. FORD, W. H. MAYHEW, WARREN GODDARD, JR., A. F. FROST, J. K. SMYTH, S. C. EBY, G. F. STEARNS, H. E. GODDARD, H. C. DUNHAM, and others among the Ministers;

And of Messrs. F. A. DEWSON, FRANCIS PHELPS, BENJAMIN WORCESTER, E. H. SEARS, WM. MACGEORGE, C. H. MOORE, J. T. PRINCE, A. BURNHAM, and others among the Laymen.

The Editorial Departments will be continued as before, as they seem to be, in theory at least, what is needed. The

Swedenborg Studies

will continue to answer questions raised by correspondents, to mention the results of recent reading, and to present points of interest to those who read the works of Swedenborg.

The department under the head of the

New Church

will be conducted in the endeavor to make its contents fair, free, and suggestive in treating of matters relating to our organization, and to the great cause which it is formed to serve.

In the

Book Notices,

as before, the Editor will consider those books which seem wholly worthy of being brought to the notice of his readers, and will not make these pages, as is too often done, a means of obtaining and advertising inferior literature.

The department of the

Religious World

will continue to contain the fruits of the Editor's reading in the effort to give the best and most significant thoughts of the age. The results of modern Biblical research will also be presented.

The NEW-JERUSALEM MAGAZINE now gives its readers an annual volume of more than eight hundred pages, printed in the best manner on the best paper. Its cost is but two dollars a year, from which a reduction to one dollar is made to ministers and students in Theological Schools. With this rate, no fault can be found; and we ask for the new year, not only the prompt renewal of subscriptions, but also such an increase of subscribers as will open the way to still farther improvement.

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THE

NEW-JERUSALEM MAGAZINE.

VOL. IX.—NEW SERIES.—No. 12.

DECEMBER, 1885.

INTELLECTUAL, MORAL, AND SPIRITUAL JUDGMENTS.*

IF one seek for accurate judgments in art, in literature, or in any of the fields of man's intellectual activity, he may well wonder where he is to find them. The authorities, the would-be authorities, seem always to disagree. This critic pronounces well upon a newly-published volume; another declares that its defects are many and great. If some notable painting be placed before the public, there is rarely a consensus of opinion amongst those fitted to decide upon its merits. Nor is an opera, a piece of statuary, a poem, or an essay, likely to win a unanimous verdict of approval or disapproval. Even when the products of genius are passed upon, the result is oftentimes the same. Instances are not wanting of great poets who have died unappreciated, great men of science whose discoveries have met with derision, and great artists and sculptors who have been praised or condemned unduly.

But all this is as it should be, it may be asserted; for it is in weighing these differing authorities, and deciding which are the more trustworthy, that mental discipline is gained, character and power of discrimination developed. Well, this is readily granted, and still it remains true that safe guides in such matters are as desirable as they are hard to find. And

*A Paper read before the Massachusetts Association, October 1, 1885, and printed at its request.

so a very practical question for all of us is, How and where are we to find them?

But it is with one aspect only of this question that we are now concerned, and that is its higher and spiritual one. It would, indeed, be easy to lay down some general rules, and to show, for example, that a sound critic must have both a thorough technical knowledge of his subject, and breadth of view as well. But all this may here be passed by, for it has no near relation to our theme. What we do need to know is, that no mere intellectual solution of the question can be a safe or a complete one. It is not and it cannot be an intellectual question solely. For no man's intellect can work independently of the rest of his being. Its judgments are influenced by his affections, emotions, impulses; his hopes, his fears; his resoluteness or weakness of character. And so, let a man be never so clear-sighted, his opinions cannot deserve our respect if they are not accompanied with pure and honest motives. For no man's judgments can be true and right, if his aims be tinged with selfishness, and his words and acts fashioned to win favor.

Nor is general honesty of purpose sufficient. Sometimes a really pure-minded and honest man will fail in candor through sheer timidity. He has no unworthy ambitions, but he dislikes to offend. And so, when a great moral crisis comes, we are sure to find him standing with the multitudes, be they right or be they wrong. And even in the trivial affairs of daily life he finds it hard to utter what he honestly believes.

But it is not the timid alone who are prone to weakness and error. The fearless, strong, and self-reliant man, who is no respecter of persons, and who puts forth his views in a rude and forceful way, is almost as easily misled as his more timid brother. His weakness is perhaps more dangerous, in that it attacks him in a more insidious way; for his very self-reliance gives him an over-confidence in the rightness of his views. Moreover, being dogmatic himself, he is but too apt to judge the opinions of others, not by their intrinsic merit, but according to the strength and positiveness with which they are put forward. Again, such strong characters are

sometimes weak and subservient without suspecting it; for their very consciousness of strength prevents them from seeing that they as well as others may have an undue respect for the artificial distinctions of life, and may esteem a man not for what he is, but for what social position, wealth, or office makes him. But when such weakness as this does exist, how inevitably must it color and warp the judgment.

Moral integrity, then, as well as clear-sightedness, is necessary, if we would be saved from error even in purely intellectual matters. The sound, strong reason is needed, too, but if it rely solely upon its own powers, it will sometimes fail, and utterly fail. Justice and judgment are eternally inseparable; to make them independent of each other, is to reverse the Lord's own way of doing, and can only end in dwarfing the intellectual and the moral being.

And so we are brought directly to the second division of our subject; to the question of moral judgments, and how we are to know if they are right and sound.

That they cannot be thus right and sound if the moral life is held to be complete in itself, and is unsupported and unillumined by a faith in Divine and heavenly things, the New-Churchman does not need to be told. But that the whole subject here presented may be treated with breadth and thoroughness, some attempt will be made to show just how this is so. Accordingly, let us try and see how the moral life, as distinct from the spiritual and religious, can have no perfect standards of guidance.

And first of all we may ask where it can look to find moral perfection? Many, indeed, would say that the moral man (that is, the moral, as distinct from the religious, man) can find this perfection just where we of the New Church find it — in the Lord. Not, indeed, that he sees in Him the Divine Man, the Lord of heaven and earth; but he does see in Him the perfect moral man,— human nature reaching the highest perfection it can attain. But if one sees it, why do not all? Yet all certainly do not. It is disputed among those who deny our Lord's Divine Nature whether or not he was sinless. Some believe that he was, and hence, they say, all men may

attain to sinlessness; for he was but a man like other men. Others again deny that he was so, and maintain that we should look forwards and not backwards for moral guidance; to the noblest lives of to-day, and not to one that was lived eighteen centuries ago. And there are even some who would attempt to show wherein our Lord failed to be perfect.

What standard of perfection, then, can be found by those who deny the Lord's Divine-Human? It would seem impossible for them all to agree upon any one life as revealing the highest possible human excellence. Every one of them must fashion the ideal man for himself; he must fashion him in the light of all lofty and stainless virtue that is anywhere revealed to the world. But this being so, how difficult, how impossible it becomes for all to work toward a common goal of moral and spiritual perfectness. Every man, instead of surrendering his selfhood to the Lord, becomes a law unto himself. All men must rely upon their own intuitive perception of good and evil; so all, instead of working their way to the Grand Man in the heavens, must toss upon a boundless sea of intuitions, whose tides will carry them forever on to an infinite number of poles.

But let us pass from the general to the particular. Let us see just how morality alone fails to be a sufficient guide, and to lead men to a complete and full-rounded excellence.

And first we may note that because it makes a man self-centred, it is not sufficient to make him humble. He relies on his own vision for knowledge of good and truth; and, relying on it, he easily becomes arrogant in it and deems it clearer and better than the vision of other men. He has nothing to teach him that such power of perception is a lower possession than the simple love of good life; and that, being lent him by the Lord, it is his most truly, not when he prides himself in it, but when he surrenders it to the Lord's guidance and keeping.

Again, morality is naturally considered to have done its work when it makes a man morally upright. He must keep the virtues as they were long ago set forth in the Commandments, and as they are prescribed by the moral sense within

us. And if they be kept, the moralist may naturally deem his duty done. He is then a virtuous, a moral, man. The graces of character that make life sweet, and tender, and beautiful, are easily overlooked by him. The forces of education and culture do foster them, but they never put them on the only right basis. The moralist sees and admires them in this life and in that; but in no one life does he see them harmoniously blending and making part of a perfection more than human. And, indeed, *men* of this type are apt to deem such graces as peculiarly suited to woman, and as tending to take away from manly strength and dignity when they are cultivated by men. And so the moral man misses some of the finer sides of the law of service and of helpfulness, and will never minister to others in the spirit in which our Lord washed his disciples' feet.

Nor can the moral man know that sweet inward peace that comes from prayer and communion with the Lord. It is well, indeed, if he does not have a contempt for it, and relegate it to the land of dead rites and superstitions which he is impatiently expecting the world to outgrow. And yet, without this communion, what protection has he against the fierce excitements of intellectual intercourse. Considering as he does that it is enough to be a moral man and to keep the virtues, he easily becomes a prey to all those fierce emotions that arise in heated discussion. Love of presenting his own opinions, impatience of contradiction, delight in proving himself right and his opponents wrong, and unwillingness to listen quietly to others through eagerness to utter his own views — all these feelings are awakened in him and control him, while yet he may never even suspect that it is his duty to repress and overcome them; for in spite of them he is still a moral, a virtuous man. It may be readily admitted that individual exceptions are numberless. The moral man may be sweet-tempered, genial and urbane, while the man whose strong endeavor is after a spiritual life may again and again be overmastered by storms of passionate feeling; but such individual cases do not concern us here. It is a question of moral and

spiritual law that we are considering, not the comparative excellence of this person or that, or any number of persons.

Where, again, is the moral man's stay and support if his feet stumble and fail him in the hour of trial? The helps on which he had rested are gone. They have proved insufficient for life's experience, and for the rest of his days he must be filled with a profound distrust of self. His spirit can no longer be buoyant and hopeful, and well indeed is it if he still struggle on manfully against the evils that beset him, instead of sitting down in despair by the wayside and giving up the fight.

But if all this be so — if intellectual judgments are erring and faulty unless they are supported by moral integrity; and if the moral life is not firmly grounded so long as it relies upon itself, what is the conclusion we are to draw, and how does this all affect the daily life.

If the full and complete answer to this question be a difficult one; if it can only be found through the deep experience life brings; and if each man must to a very large extent find it for himself, as the result of that experience; yet the one great essential in the solution is the same for all. All who would solve the problem rightly, must solve it as our Lord solved it, and in no other way. For himself he found that the one essential thing was nearness to the Father, and obedience to his will. And so in every crisis in his life, in every supreme moment when the powers of evil assailed him and tried to possess his reason, he sought for deliverance, not by brooding over the questions that perplexed him, but by submitting his own will to the Divine. He knew that he could not rely upon his own reason, his own wisdom, to save him. It was just this that the infernal spirits would have him do, that they might pervert his understanding and by this means get possession of his will. But this he steadily refused to let them do. He knew that the love of doing the Father's will was an infinitely higher and more sacred thing than the voices of natural reason; and this love he would not allow the natural reason to overshadow or lessen. So whenever the spirits of evil and of unreason tried to darken his understand-

ing, he did not attempt to meet them through the natural reason at all; but feeling at once that their influence would destroy his love of doing the will of the Father, he met them through that love; and by making it the one controlling love in him he drove the spirits of unreason far away from him. To do this was not, indeed, at all times easy. It sometimes required withdrawal from the busy scenes of human life, and long wrestlings in solitude upon the mountains. But when the victory was gained, not only was the will made wholly obedient to the Father, but the understanding became more strong and clear; for instead of being assailed by misleading spirits, it was now filled and pervaded by the Divine Wisdom itself. It was now that our Lord could resume his walk among men, knowing well that not only in Divine and heavenly things, but also in ultimate and natural things, the way would be made plain to him. He could now be wise upon the natural plane as well as upon the spiritual, and could not only restore life to the damsel who had died, but could give commandment that she be given something to eat.

And it is just so that we must do if we would have the clear vision. When the questions of life baffle and perplex us, it is not alone by patient and careful thought that we can solve them. Long and anxious thought is often necessary, but it is not enough. It is first of all essential to cherish and to strengthen in ourselves the love of doing the Father's will. Above all things is this necessary when the problems that disturb us seem, while we ponder over them, to quench in us the love of Divine and heavenly things. We may then be at once sure that the intellectual solution of them is a dangerous one; and that our difficulty in solving them lies not so much in their baffling nature as in our own unwillingness to obey the Lord's commands. It is then that we must go through spiritual conflicts as our Lord did; and when with his help we have removed the selfishness from our desires, we shall find that our understanding also has been made clear and strong, and better fitted to meet the most practical issues of life.

How well it can meet them we should know better if our spiritual conflicts were more frequent, and our victories more

complete. But the cares of the world are so absorbing and the interests of daily life so keen, that for most men and women a truly spiritual life seems not easily possible. There is no time for withdrawal from the world, and little energy left for spiritual combats, when the hard and wearing duties of daily occupation are done. It is only just to bear this in mind when we pass judgment upon the great multitudes of our toiling fellow-creatures. But at the same time it remains true that these cares and duties that consume our energies are blinding ones, and will easily make us indifferent to spiritual things if we will let them do so. We cannot, indeed, overlook them or neglect them. They follow us every day through all our waking hours, and we often find it no less than a duty to be careful and troubled about many things. But careful and troubled though we must be, we should not let the many things make us forgetful of the higher and heavenly things. And we must ever watch to prevent these many things from destroying or lessening that love of doing the Father's will which is our highest and best possession. It is not, indeed, possible that a multitude of daily cares can destroy or seriously hurt that love, if they be unselfishly and faithfully discharged; for the Lord himself will protect us while we perform the duties he gives us to do. But it is entirely possible that our absorption in these duties may be too intense, and may blind our minds to higher and more spiritual forms of usefulness that are open to us. Such usefulness is no less a duty than is the more outwardly pressing routine of daily toil. And there are not wanting perverse spirits who delight in making us forget that higher usefulness that comes from spirituality of life, and in keeping us down to a lower round of activity, and to a lower spiritual attainment. When we see all the artfulness and the cunning of evil-minded persons here, we can form some idea of the ingenuity of the malicious spirits that infest us; and can understand how, when they fail to lead us into positive evil, they endeavor to make us satisfied with the lower and more external forms of good. We must be prepared to find them misleading us by suggestions whose evil side does not at once appear. Such a sug-

gestion is the very common thought that comes to us, that daily cares and duties are above all things binding, and if we discharge them faithfully we need not be troubled about our spiritual state. But such a thought, if long entertained, will lower our aims and dwarf our spiritual energies. It comes, not from above, but from below, and is to be resisted as tempting us to evil.

And thus it is that we are brought to the one Eternal Source of Wisdom, to the Divine Love working in perfect oneness with the Divine Wisdom, for all right thinking in all the varied fields of knowledge and of practical life. The keen and discriminating mind will be sadly at fault sometimes unless it be supported by a pure moral vision; and the moral vision will be imperfect unless it be illumined through looking to the Lord and to his life among men as the sole means of guidance. The common source of error, of shortsightedness, and of perverse thinking, is rather to be found in the will than in the reason. If men are but too frequently illogical, unreasonable, and stubborn in defending their own crooked ways of thought, the cause of their stumbling lies in their own love of self, which makes them unwilling to acknowledge their mistakes, and to listen to those who are spiritually wiser than themselves. For the selfhood is flattered so long as we pride ourselves on our intelligence; but when we seek and hold the truth humbly, we give no food to vanity or to the natural reason. Hence genuine humility is among the rarest of the virtues in this age of keen intellectual activity and elated consciousness of mental strength. No man can be humble-minded till he has learned to distrust profoundly his own natural reason; yet this is the very thing that most men of strong natural thought find it hardest to do. For the natural reason seems to be the only guide to all who are sunk in externals or given over to the love of natural things. To all who are in this state the promptings of the natural reason come quick and strong as the duties of life are discharged and its questions met; and to distrust these promptings would be like flinging away the one means of support and safety. So when the natural reason suggests one thing to one man and quite a

different thing to another, there is likely to arise a sore conflict of opinion. Neither can admit himself to be in the wrong without wounding his self-love and losing some confidence in that intelligence on which he had prided himself. And for this reason we see how little is usually accomplished by argument. For when discussion arises not from love of the truth but from love of the selfhood, it can only end in confirming each disputant in the opinions he held at the first.

But how very different is the celestial way of finding and of holding the truth! If we would follow this way, we must first of all surrender the selfhood and all pride in our own self-derived intelligence. It must be our chief desire, not to utter our own convictions, but to listen to those whose wisdom is higher than our own because it is more illumined by the Lord. And in so far as we ourselves are able to utter words of helpfulness, we must do so in a spirit of all humility; not taking credit to ourselves for superior wisdom, but admitting that all our wisdom comes from the Lord, and is to be used as his gift and in his service. If men and women would so humble themselves and so control the natural reason, to what heights of Divine and heavenly wisdom might they not rise even here upon the earth!

But let us not deceive ourselves and suppose that unselfishness alone is sufficient to give us a clear and sound judgment, alike in natural and spiritual things. There are too many obstructions in the way of this being so; too many hindrances to a perfect correspondence and interworking between the inner and the outer self. In this world we see through a glass darkly, and the true self does not easily appear in full and perfect measure. Rather do we see here a mixed selfhood, to which, even in the case of saintly-minded men and women, some earthly dross will cling, producing contradiction between the spiritual and the natural parts. Though the spiritual eye be illumined through obedience to the Lord's will, the mental sight may not always be correspondingly illumined; and it may be a part of the Divine Providence that it should not be. For our own discipline and instruction this contradiction is oftentimes, no doubt, allowed and or-

dained, and must continue till the vastated self takes its shaping in the world of spirits. So in this world we see selfish people with beautiful features, vicious and immoral ones who can sing most sweetly, and arrogant ones who are wise in natural things. While, on the other hand, some truly humble-minded person, who has submitted his own will and his own self-derived intelligence to the Lord's guidance, may be strangely given to unsound ways of thought. All these, and many similar things, we may see every day, and we know that they will always continue in a world that gives us the choice between good and evil.

And just because these things are so, we may realize our profound need of the great body of truth which the Lord has newly revealed to men. Through it alone is Divine and spiritual truth brought down to the most external planes of life, and made to embrace the whole range of human activity. In the light of it, life, though complex and difficult, is no longer a baffling problem that eludes all attempts at solution. For the teachings of the New Church, in showing us the Source of all wisdom, show us all we need to know. Through them we learn to submit the selfhood and the natural reason to the Lord, as the first and only condition of being spiritually wise. And when this is done we are to bring our wisdom down to the plane of ultimates. How we are to do this, is largely a practical question, which every man must solve for himself, in the light of experience and with such counsel as he may obtain from those who are wiser than himself. But to do this persistently and daily, is a duty that is binding upon us all. For we are taught that even the life of the heavens rests back upon that of earth for its foundation and must always do so. And even so all our purest and most spiritual states, and all our knowledges of Divine truth, are unreal and insecure unless founded upon a close acquaintance with the hard facts of life. The more easily we can pass from things spiritual to things natural, and back from things natural to things spiritual, the wider will be our usefulness, the clearer and broader our judgments upon all matters which it behooves us to know, be they upon the natural, the intellectual, the moral, or the spiritual,

plane. Rightly recognizing this, we shall be saved from asceticism and mysticism on the one hand, and from an undue absorption in natural things on the other. We shall see that we must not attempt to solve the problems that face us in a rash, an over-confident, or a rhapsodic spirit; but quietly, carefully, and humbly, with a never-failing sense of our dependence upon the Lord. And when we learn to humble ourselves completely, and to surrender our erring wills and our feeble wisdom to His holy will and His perfect wisdom, we shall surely find ourselves growing wiser with increasing years. We shall gain an ever deeper knowledge of the perfect workings of the Divine Love and Wisdom, and with an ever deeper consciousness of our own weakness we shall learn to cry daily to the Lord, "Teach Thou me Thy judgments."

Weston, Mass. EDMUND H. SEARS.

JESUS, Saviour of the lost,
In thy pity look on me;
Worn and weary, tempest tost,
Turns my needy soul to thee.

Thou canst hope and comfort give;
Oh, in love, to me impart;
Bid my fainting spirit live,
Calm this restless, troubled heart.

Earth is dreary, dark, and wild;
Sad and lonely oft my way;
Weak and helpless as a child,
Be thou, Lord, my strength and stay.

Though within me doubt and fear
Fiercely faith and hope assail,
While I feel that Thou art near,
Faith and hope can never fail.

Oh, do Thou my footsteps guide,
Till, these earthly conflicts past,
Pardoned, blest, and glorified,
I shall see Thy face at last.

—*Ray Palmer.*

AMID THE CORN.—A MEMORIAL SERMON.*

"At that time Jesus went on the Sabbath day through the corn; and His disciples were an hungered, and began to pluck the ears of corn, and to eat."—MATT. xii. 1.

IT is a little more than four years, since Abiel Silver, then completing the eighty-fourth year of his earthly life, stood in this pulpit as a minister of this society. To those who knew him, and who received of his instruction, the face, the voice, the form, the empty sleeve, are too familiar to the memory to need to be described. To others, they would not reveal the real person of this venerable teacher, who, in the Divine Providence, served this society as its first minister. Thirteen years he labored in this field with touching fidelity, and with an earnestness and even vigor not often possible with those who have passed the allotted "three score and ten."

To-day, in commemoration of his life and labors, members of his congregation in this, as well as in other cities, have caused a window to be placed in this consecrated house, where his heart made its home.

It is a beautiful principle of our religion that the Lord works through human agents. Sacred missions are constantly being entrusted to human hands. In real life, as in the parable, the Lord delivers unto His servants His goods—"to one five talents, to another two, and to another one; to every man according to his several ability." You in your profession, you in your business, you in your home, have a certain, needed use to perform. Outwardly, indeed, there may appear to be a difference in the extent and even dignity of the work. Inwardly, essentially, the same Divine elements of truth and love are called into constant requisition. The same devotion and self-denial are essential to a true success. Whether it be the mending of a child's dress, a transaction in trade, the interests of a client, the care of a patient, the preaching of the

*A Sermon preached in the New-Church house of worship in Roxbury, Communion Sunday, October 4, 1885, a window to the memory of Rev. Abiel Silver having been placed in the church on that occasion.

Gospel, the same just regard for men; the same effort to do good because it is of God and from God; the same effort to control self and do the work in a faithful, high-minded way are needed. Indeed, the more the occupation brings with it temporal rewards in the form of riches or honors, the more the temptation to become self-satisfied, to claim the merit of our good deeds, and gradually to forget Him in whose name we should perform our work, and to whom the true glory is due.

The minister, consecrated to the work of saving souls through the power of the Word; receiving the confidences of the tried and the tempted; looked to for comfort when hearts are breaking—he, I say, needs not only devotedness and a deep sympathy for men, but all the humility which is born of a constant recollection that however his ministry may prosper, he at best is but a "servant of the Lord Jesus Christ" who is the only Saviour, the only Comforter.

Of such a ministry and of such a minister this beautiful window is a memorial. The first hopes and struggles of this society were his. Although the teachings of the Church had previously been preached in this vicinity, Mr. Silver, after a little more than two years' missionary effort, gathered together the society now worshipping in this church, but which then comprised only forty-nine members. He lived to see the society increase in numbers and influence. He lived to see this edifice erected and dedicated to the worship of the Lord Jesus Christ in His Divine Humanity. He lived to welcome new members into the fold; and to bid God-speed to those whose names were enrolled by the recording angel in "the Jerusalem above." And though the years crept on apace, still there was the same eagerness of mind to carry the evangels of the Church to all who had "ears to hear."

Those of you who, in a sense, were partners in his labors; who saw, as it were, the planting of the mustard seed, and live in the faith that though small in the sowing "it becometh a great tree," you, I repeat, will be glad that this memorial has been provided that you, as indeed all of us, may re-

member by whose instrumentality the Lord first gathered the twos and threes in His name.

A glance at the window will recall that incident in the Gospels which has been read in the service this morning. The scene is a simple one. The Lord and His apostles are passing through a field of ripening grain. As was His custom, the Lord no doubt is conversing with them upon some heavenly theme, trying to teach them the way of life, and arousing in them a hunger for that "true Bread which cometh down from heaven." And they, the disciples, happy I suppose in His companionship, listening to His words, asking a question now and then as the theme rises above their comprehension, begin to pluck the ears of corn, loosen the grains by rubbing them in their hands, and satisfy their bodily hunger. Unconsciously, they were by this simple act showing their hunger for "the corn of heaven"—their desire to investigate, to understand, and receive into life those principles of love which the Lord was sowing upon that wide field, the world, and which, in the mind, as in the earth, grows secretly, silently—"first the blade, then the ear, then the full corn in the ear." For the field of standing corn through which they were passing was like the knowledges teaching a good pure life which the sower sowed and which were growing up about their spiritual feet. The Lord's own life; His constant example of gentleness and mercy; His love for the holy work he was doing; His deeds of kindness, not only to them personally, but to all who would receive Him — the poor, the blind, the lame, the withered — all this was like fresh seed growing richly and steadily day by day. And then there were His teachings, simple, beautiful, urging upon them the necessity of a good life; of doing to others as they would be done by; of loving one another as he had loved them. The harvest truly became plenteous. There was no lack of wise, spiritual good. All that men could wish to know of holy living, the Lord, either by precept or example, revealed to them. They were amid the corn — a great waving field of heavenly grain.

And the disciples, we can see, became more and more hungry for this new food. They followed "the Lord of the

harvest" as He went through the corn-fields. Many a time they did not catch His meaning. They could not always understand His parables. "Explain to us this parable," they said to Him, as they gathered privately around Him in the house. Sometimes they would break in with their questions, or state some difficulty, as where Philip asked: "Show us the Father and it sufficeth us." It was all so new to them! so different from the severe, dry teachings of the Rabbis! Here at last was One who could say to them, "Eat ye that which is good, and let your soul delight itself in fatness." And so, following Him in this holy frame of mind, these earnest, simple-hearted men asked their questions; talked over His sayings among themselves; and tried with all the powers of their minds to understand and believe. It was like rubbing the corn in their hands.

Yes, they were spiritually hungry. For years they had spent money for that which, spiritually, was not bread, and their labor for that which did not satisfy. There was nothing in the religion about them which could sustain them. Their fathers had eaten the manna in the wilderness and were dead; but now was come that Bread from heaven that men might eat thereof and not die. They longed for something better than the Church or the world was giving them. For they had strong, honest hearts,—hearts which were capable of self-denial; hearts which felt the good in Him who "had no form or comeliness that men should desire Him." And when, towards the last, He told them of a food that would forever satisfy their hunger, they at once prayed, "Lord, evermore give us this Bread."

Blessed indeed are they who thus hunger and thirst after righteousness, for they shall be filled! Blessed are they who "taste and see that the Lord is good! The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." For "He satisfieth the longing soul, and filleth the hungry soul with goodness."

And now we can all see the simple, beautiful lesson which underlies this incident. Let it speak to you of that heart-hunger which every growing soul will some day feel,—an

eagerness to know, not so much the abstractions of religion, but those knowledges which teach a good, Christ-like life,—a life of uses done faithfully and holily. For in the vegetable kingdom, the grains are not pretentious members. They do not stretch to the height of the trees, nor even of the shrubs. They are not of long life. And yet they supply the basis, as it were, of nourishment for our physical life. So are the daily duties and uses of the Christian. It is doing the Lord's will on earth as the angels do it in heaven that gives strength to the soul. Reading, writing; studying, preaching; praying, adoring — these things alone do not support the soul-life; but bringing what we have learned of the Lord's life, and of our duties as His apostles into actual, daily practice.

Pluck these ears of corn, my friends, and rub them in your hands. Study what is needed to make the soul strong and useful; study how to make the life Christian, and then receive this truth in such an earnest, living way, that it may form the very bone and sinew of your spiritual manhood.

With such a subject, we commemorate the life and labors of the first minister of our Society. Of his eagerness to know and do his Lord's will, we are sure. And the knowledge was to him so real and beautiful, so necessary to spiritual health and happiness, that from the time he recognized in the teachings of the New Church the laws of heavenly order, it became the delight of his life to impart them to others. Three things were essential to him: That the Lord Jesus Christ was God the Saviour, manifested to men in our form and nature; that the Scriptures are the Word of God, setting forth by precept and parable the way of eternal life, and conjoining man with heaven; and that in order to be saved, men must shun evils as sins against God, and live a life of obedience to the commandments. These things he believed with all the powers of his mind. Not only by preaching, but by conversation, he sought to impart them to others. Unknown and unbidden he has gone more than once to homes suffering under the shock of death; and by his own perfect faith and the Church's teachings concerning a speedy resurrection and the reality and loveliness of the heavenly life, has spread beauty where before

there were only ashes. There are some of our congregation who have received of his ministry in this way. He delighted in new minds, and never tired to tell them what he believed to be the true teachings of the Word.

And now, remembering that death destroys no gifts or graces which the spirit has made its own in this life, but rather that, under the superior conditions of the other world, they are brought out and perfected, we have simply to think of our brother as still engaged in similar uses, working with his accustomed eagerness for the same great ends. Can you not almost see him in that higher, busier sphere, with strength renewed; young once more in body and mind; greeting new minds as they awaken from death's untroubled slumber; pressing forward to meet them in the kind, old way, eager to tell them the mysteries of that world, and help their preparation for heaven! Can you not think of him with mind refreshed, and the thoughts corrected and carried forward by the faultless education of that world; an angel's beauty on the form and face, busy with the solemn interests of his earth-companions; and, it might well be, clasping some member of his congregation by the hand! Aye, for with each year some are moving on to that long, long home. The aged are there; though aged no longer. The strong are there; busy with some sacred calling. Beautiful children are there; safe and happy in some of the fields of paradise. Now is the time of their perfect joy — the battle fought, temptation ended, no more death, neither sorrow, nor crying, no, nor any pain. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters."

And now is the period of our preparation, the time of our discipline. Labors to perform, evils to conquer, sorrows to bear, deaths to endure. Now is the time for self-denial, and the overcoming of evil dispositions. Aye, now is the time when the truths which teach holy living should be learned and lived. We should be amid the corn. We should begin to feel a real hungering for righteousness. For the Lord is still life's holy Bread; and His promise is true: "Blessed are ye that hunger now: for ye shall be filled." "Take, eat,"

He once said, as, having blessed and broken the bread, He gave it to His disciples — "Take, eat, this is my body." He was not thinking of "the meat which perisheth," but of "that meat which endureth unto everlasting life,"— the soul's meat which, if we neglect to eat of it, we make the soul weak and impoverished. For what is that meat? Nothing so mystical but that all can understand and lay hold on it. Nothing so ethereal or remote but that we can taste of it here in this life. What is that meat? Take your answer directly from the Lord's lips: "My meat [He said] is to do the will of Him that sent Me." Doing the Father's will; that is to say, the love of doing good — that should be the soul's daily, heavenly bread. And because the Lord's life consisted in this very love of doing good, therefore He announces Himself as "the living Bread which came down from heaven." And so, the bread which the Church lays upon her altars, to be taken in remembrance of Him, may well be sacred to our sight, to our touch, and to our taste; for although we know that it is made of earthly particles, we should also know that in the mind of the believer, it becomes the vehicle of that love and goodness which our Lord was. Then

> "Break to us, dealer of man's bread,
> Food fresh from heaven as manna spread,
> Lest of the poisonous fruits of death
> Eat the sad soul that hungereth."

Roxbury, Mass. JULIAN K. SMYTH.

OUR true knowledge is to know our own ignorance. Our true strength is to know our own weakness. Our true dignity is to confess that we have no dignity and are nobody and nothing in ourselves, and to cast ourselves down before the dignity of God, under the shadow of whose wings and in the smile of whose countenance alone is any created being safe. Let us cling to our Father in heaven, as a child, walking in the night, clings to his father's hand.—*Charles Kingsley.*

THE NEW MOVEMENT AS DEFINED BY DR. HOLCOMBE.

I HAVE read with interest Mr. Ford's two articles on "The New Movement," as I presume all the readers of the MAGAZINE have. But my disappointment has far exceeded the pleasure which those articles afforded. If, after a visit to our brother's adopted home, I should write a magazine article under the caption of "Florence and its Attractions," and then devote the entire article of a dozen pages, or more, to an account of some object in that city so unimportant and inconspicuous as scarcely to attract the attention of one traveller in twenty, I think Mr. Ford would be greatly disappointed, and would wonder how I could have chosen a caption so unfortunate and *mal apropos*. And not a whit less disappointing to me are his two papers on "The New Movement." They do not touch the pith and marrow of what the originator of that phrase meant by it, nor convey to the reader the slightest idea (unless it be a false one) of what this movement is. They could hardly have failed to leave the impression that its animating and chief purpose is, to assail and, if possible, to overthrow Swedenborg's doctrine of the eternity of the hells. For they contain no less than eighteen separate extracts from Swedenborg (all of them, strange to say, from diaries which were never published by the seer himself), intended to show that "the modified Universalism that has made its appearance among us," is contrary to the authorized teachings of the New Church, and "that there will never be any of those 'improvements in the hells' which the 'Letters' advocate." And to this last sentence is attached a note of reference to "Letters, p. 253." Turning to the passage referred to, we find the author, after alluding to the improvements which have recently taken place among Spiritualists, to their discovery of the "great dangers and evils in submitting to indiscriminate spirit control," etc., adds: "These advances are, no doubt, similar to corresponding but more concealed improvements going on in the hells."

While, therefore, we acquit Mr. Ford of any thought or intention of misleading his readers, believing him to be quite incapable of anything of this sort, we submit that the keenest and most discerning mind would not gather from his recent articles on "The New Movement" the faintest idea as to what this movement really is, as understood and defined by Dr. Holcombe himself. Nay, he would be almost certain to receive from them a totally false impression. It is for this reason, therefore, that we ask leave to present our own view of the subject as we understand it, fortified, too, by ample and pertinent quotations from Dr. Holcombe's own writings.

It cannot be denied that the chief burden of the Doctor's teachings for the last four or five years (and it is in his writings that "the new movement" is spoken of), has been that which we are taught to regard as the sum and substance of the Christian religion; that which is the vital principle in the whole angelic heavens; that which inspired the song of the great multitude of the heavenly host, when they chanted in the ears of the Galilean shepherds, "Glory to God in the highest, and on earth peace — good will to men"; that which is the life and soul of the written Word, and which pervades like a fragrant and subtle atmosphere every volume of Swedenborg's writings, namely, the life of God in the soul of man; the opening of the third or celestial degree in the soul, and the consequent descent of the Lord's Divine-human love to the very ultimates of our human life, causing us to think, feel, and act under all circumstances and in all the relations of life, in conjunction with Him and in fellowship with the angels. This has been the burden of all Dr. Holcombe's essays for years past. Towards this new and higher life, as something far superior and more blissful, and therefore more desirable than the mere belief of doctrine, however true and heavenly, he has been steadily looking and urging his brethren to look. And not looking coldly or doubtfully, but with the faith, and hope, and fond belief of a true and loving heart. And this descent of the Lord to the ultimates of our human life, which he recognizes as having already commenced, and which he believes will grow with ever-increasing power

and fulness, he regards and occasionally speaks of as "the new movement"—a movement of mind and heart, but chiefly of the heart. Read his sweet little volume, "Aphorisms of the New Life," and see how frequently and strongly this idea is emphasized—the idea, we mean, of a new and higher and holier life, rather than merely a new creed or a new doctrinal belief. We open the little book at a venture, and on several successive pages, meet with such sentences as the following:—

"What Christ is doing toward the development of the New Life within us, depends entirely on the state of our own will—upon our receptivity. Is the Mary within us standing in submissive faith, awaiting the Divine impregnations? . . . Are we following the Lord eagerly and patiently amid all the surrounding pressure of the world, saying to ourselves, 'If I may but touch the hem of his garment?'" (n. 88.)

"The New Life is Christ's life. . . . To eat the flesh and drink the blood of Christ, is to appropriate his life, to partake of his nature, to feel, think, and act, precisely as he would if he were in our limitations and our conditions. This is the sum total of religion; and there is no true religion but this." (n. 89.)

"The New Life is a resurrection after a death by crucifixion. . . . The good life which we compel ourselves to lead through faith in Christ, however valuable as a preliminary and a reformatory stage, is not the New Life which is now coming down from heaven. This New Life is the life of a Glorified Humanity in us, a life . . . possible to us now only as we are crucified with Christ, and are buried with him, and rise with him." (n. 90.)

"We have no fellowship with the sufferings of Christ, except by resisting the terrible temptations of the carnal nature which is open to an influx from all the hells, as he did. We cannot conform to his death in any other manner but to die as he did to all the allurements and influences of our sensuous life." (n. 93.)

"We are saved by a union with Christ, procured by conformity to his image, . . . by taking up our cross—contending against all evil, even to the crucifixion of the carnal nature; and by following his footsteps and example in faith, and obedience, and good works; so that we suffer and triumph with Him and he with us in temptation; so that we die with Him and he with us to all the movements

of the old natural man; so that we rise in Him and he in us, thus sharing the resurrection, until we become one with him." (n. 94.)

"The road to the New Life is not through prayers, and praises, and sacrifices, and glorifications. It is through abandonments, and privations, and sufferings, and death, and complete self abnegation. The true disciples must leave their nets in the ship with their father Zebedee." (n. 95.)

"The New Life is a Judgment,— a separation of the good from the evil and the true from the false, first in the individual life and progressively in the race." (n. 97.)

"The New Life is the fulfilment of the Divine Word in each individual soul. It is the spiritual restoration of the Jews to Jerusalem. . . . It is the golden age. It is the opening of the heavens and the descent of the dove." (n. 98.)

"The New Life is a marriage—the perfect and eternal marriage; the marriage of the Lord with his Church in our own souls; the marriage of good affections and wise thoughts; the marriage between heaven and earth. It involves the final and perfect purification of the sexual relations; the reign of a perpetual brotherhood; an eternal harmony between science and religion." (n. 99.)

"The New Life is the Second Coming of the Lord to the individual and to the race; His descent from primates to ultimates, from centres to circumferences; His entrance *from within* into the general Body of Humanity. . . . The Second Coming will be the evolution of the New Proprium or the life of Christ in us, by organic laws now in operation." (n. 100.)

"How shall this New Life be born in each of our souls? . . . By perfect chastity and temperance, by perfect obedience to all the laws of order spiritual and natural, by perfect fulfilment of the law, . . . by renunciation of self, by forgiveness of enemies, by bearing one another's burdens, by continual self-sacrifice." (n. 101.)

"The New Church — the 'New Jerusalem descending out of heaven from God' — is a New Life builded up from within, without the sound of hammer or chisel, and descending into the Body of Humanity inside and outside of all churches and organizations, embodying itself always in heavenly affections, and wise thoughts, and good deeds, and in nothing else; having no lo! here, or lo! there; being found only where our Lord is, and never where He is not." (n. 111.)

And with thoughts and inculcations similar to the foregoing, this precious little volume is all aglow from beginning to end. And no one, we presume, will claim that any considerable portion of the nominal New Church has yet received this new and higher life in its fulness and perfection. Some of us, it is to be feared, have never yet been born into it, or had any experience of its essential nature. Yet we all hope and believe that centres for its reception and diffusion are forming and steadily multiplying in various localities. And the formation of such centres and the influx and diffusion of the New Life which has begun to descend from on High, is what I understand Dr. Holcombe to mean in general by the New Movement. But he has a chapter in his volume of "Letters," on this very subject; and a few quotations from that chapter will define his meaning in a manner more satisfactory than would any explanation of our own. He commences the chapter thus:—

"When you ask me, What is this New Movement? you ask me a question almost as formidable as an Old-Churchman would propound to you, if he said: 'Now sit down a few minutes, my friend, and tell me what Swedenborg teaches.' You would not know where or how to begin, on account of the immensity of the subject."

Then, after a few introductory remarks, in which he says to his friend: "I know from my conversations and correspondence with you, that you are earnestly looking for the life of Christ in the soul, for the descent of the Lord and his angels into the daily lives and business of men," he proceeds to unfold his idea of the New movement.

"The New Movement is only a part and continuation of the movement already recognized in the New Church as the Second Coming of the Lord. It is the sequel and logical issue to Swedenborg's mission, and yet it began before it. It is the Lord's work entirely. The Lord comes to the understanding when it is filled with the light of truth from the opened Word. But this is only a preparatory or John-the-Baptist state; and yet before John appeared, the Lord was. The Lord comes into the heart as the Divine Love,

when we yearn to live *the life of the heavenly doctrines*,—which is not a good Christian life as hitherto understood, but is *the life of Christ Himself* in the redeemed Body of Humanity.

"As the understanding has been opened into a spiritual degree of light, so the will-principle may now be opened into the celestial degree of love; and the Lord descending through us from centres to circumferences, from primaries to ultimates, will govern and direct our individual lives to the minutest circumstances, and will finally be the All-in-all upon earth, as He is now the All-in-all in the heavens.

"There are now occurring in different centres, openings of the interior degrees of life; and from those centres the spiritual life presses powerfully downward to plant itself firmly in externals, and mould the external to its own laws and order. This is *the new life* of the New Church perfectly corresponding in ultimates to the life of the heavens."

We see from this that a New Life—"the new life of the New Church"—"the life of the heavenly doctrines"—"the life of Christ himself," flowing into and manifesting itself through the souls of men on earth as never before, is regarded by Dr. Holcombe as the essential thing in the "new movement" of which he speaks. And he holds that "the New Church which was first established in the heavens," and is now "descending into the hearts and minds of men with infinite variety of manifestation," is, or is to be, the very centre of this movement. Thus he says:—

"Those who are in the light of the opened Word, will be in the centre—the heart and lungs—the celestial within the spiritual, like a wheel within a wheel. From these the living New Church will evolve outward and downward to all spheres, through all degrees, the Lord alone controlling and directing, gradually knocking away all existing institutions from under our feet, and creating from within and by processes still to be unfolded, a new church, a new state, a new social life, with the conjugial love as its central fountain; all constituting a genuine and orderly basis for a heavenly life."

Precisely what changes are to be ultimately wrought in the condition of mundane affairs, in our present social, civil, and

religious institutions, by such a descent of the Lord's Divine-Human love as we are all expecting will take place sooner or later, no one can at present foresee. But it is reasonable to believe they will be "stupendous," as Dr. Holcombe thinks.

"These stupendous events," he continues, "of which these new unfoldings are only among the feeble and faint beginnings or early manifestations, imply the presence of the Lord in ultimates in a manner never before realized among men. He created a divine-natural and even a sensuo-corporeal sphere for himself during his sojourn in the flesh, in which He manifested himself to his disciples after his resurrection. But they could not enter into it, and He could not flow into them from that sphere, at that era of the world's history. Therefore he vanished from their sight, or passed into heavenly states, of which they were organically incapable. He is now opening the interior degrees of the natural plane of the human mind, for the influx into it of his own Divine-natural and even sensuo-corporeal sphere. He is coming to abide with us, to subdue *all evil*, to cure *all diseases*, to manifest his power 'over *all* flesh,' to reconstruct our perverted humanity, and even to change the forms and forces of nature into perfect harmony with the Divine will. This will be Zion,—his celestial kingdom, which he will establish in the natural degree upon this earth, because he is the Alpha and Omega."

* * * * *

"It will be the work of the Lord alone; for the angels in their coöperation, work in the Lord and He in them. It will be nothing like spirit control. On the contrary it will dissipate all those perverted, illusive, and disorderly spheres generated by the old proprium, and cast them out forever. It will deliver man from the infestations of all spirits, and endow him with the perfect free-agency, peace, and love of heaven.

"The preparations for the New Church began on the opening of the celestial degree years before the Last Judgment, in direct revelation of the doctrine of life to certain Africans; in the spiritual experiences of the Quietests, the Quakers, the Moravians, the Methodists, etc., etc.; and in a general awakening of the emotional side of the religious nature, not due to the promulgation of religious truth, and more or less disorderly, illusory, and inefficient for want of the sound doctrines of spiritual truth.

"The new awakening now occurring in the bosom of the New Church, is made upon the orderly basis of sound doctrine. It cannot fail, it cannot miscarry, for the Lord in his Divine-natural Humanity is with it and in it, and the supreme cause and motor power of it all."

The above extracts from the Doctor's chapter on "the New Movement," are sufficient to give the readers of the MAGAZINE a pretty clear idea of what he means by it. And they will show, too, that our esteemed Florence brother's articles, however interesting and valuable in themselves considered, are quite different from what their caption gave us a right to expect.

Germantown, Pa. B. F. BARRETT.

The foregoing article was written and sent to the MAGAZINE shortly after the appearance of Mr. Ford's second paper, which I supposed concluded what he had to say. But a third article from him in the November issue, calls for another from my pen, which may be looked for next month. B. F. B.

JUST FOR TO-DAY.

LORD! for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed,
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips,
Just for to-day.

So, for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

— *The Church.*

HEARD'S "OLD AND NEW THEOLOGY."

To the list of books which seek to re-construct Theology on lines in some degree pursued by our people and in a spirit which they wholly approve, one has been added which seems to us the most interesting of all. Drummond is easily first with the average reader, especially with those who like Science and dislike Theology; but Drummond let a whole flood of light in without attempting to construct a system. Among those who have attempted to systematize new thoughts upon religious subjects, and who have treated on what is known as the New Theology, we have found no equal to Mr. Heard. Newman Smyth, Matheson, Munger, and the rest, including the Andover professors, must yield to this last comer. He writes as Rev. J. B. Heard, A. M., is evidently an English resident if not a native, and publishes his three hundred and sixty-four pages of thought through the house of T. and T. Clark, Edinburgh, under the name, "Old and New Theology."

He describes his book on its title page as a "Constructive Critique," and he could choose no better term. He criticizes so far as is necessary the old dogmas; he builds up just as far as he can reach. He is always a brilliant writer, fair, incisive, free. He is not afraid of pulling down rubbish; he does not assume to build beyond his reach. As we know the half of a book when we know the title and the spirit of it, let us see how Mr. Heard feels about his subject:—

"We desire to survey the whole field of Theology, removing all that is obsolete, and retaining only such truths as will stand this test, that they are derived direct from Scripture and commend themselves directly to the conscience."

"Reactions are only short-lived. They have no root in themselves. The time has come for something better than reaction. The age calls out for something not merely negative, but positive. It asks for a conviction instead of the east wind of empty criticism. What, then, are we to do? To go back is impossible. A sturdy

soul here and there among the old leaders of the experimental school of Theology, known as evangelical, may stand like Cato, brought to bay at Utica, and prepared to die, sword in hand, against a world in arms. This is magnificent, but it is not war."

"The popular Theology is crudely Tritheistic."

"The election of one, so far from implying the rejection of another, points to the very reverse."

"Our censure of the Theology of the past begins and ends with the remark that it is of the past, and that we must leave the dead to bury their dead."

"The conventicle view of Isaac Watt's hymns, 'where congregations ne'er break up, and Sabbaths never end,' shows how poor and thin the conception became of that place, where at God's right hand there are pleasures for ever more. In this Christians fell below Jews."

"Science makes a false alliance with what she calls philosophy, and sets up some half truth of mere evolution of lower forms of animal life as the whole account of man's being."

"To assume that the Theology of the age of the Crusades, of the Reformation, or of the Puritan movement, can be made to fit the age we now live in, is only what a very stupid or a very ignorant man would do."

"The dry, dogmatic divine, like the reactionary politician, has to let schisms deepen into heresies. He must look on helplessly and bleat his cry of 'the Church in danger.'"

"We can no more revive Puritanism than we can Anglicanism; the dead must bury their dead."

These extracts from all parts of the book will show its general tenor. We would now look more closely at its positions in respect to leading subjects.

In treating of the Divine Being, Mr. Heard deprecates the old way of talking about the attributes of God and would have men learn of Him by studying His name. "The name Jehovah is 'He who is, and who was, and who is to come,' who is wisdom, power, love, all three, and three in one, these qualities existing in such a way that we cannot conceive of His power as acting at all except under the direction of wisdom and love." This declaration which probably few enlightened persons would disagree with, shows just how far forth the

constructive process has gone. It does not reach that full statement which our people make in terms of Father, Son, and Holy Spirit,— the Divine, the Divine Human, the Divine Operating,— it does not recognize the correspondence of this triune nature with man's triune nature, but it is right as far as it goes. Thus we read here, "A triune God is a necessity of science as much as of faith." He also says that the new Theology "must be Trinitarian or it must cease to be a Theology at all." He does not go to Unitarianism, but says that it, as well as Deism, is in decay, and he asserts, what Swedenborg was fond of saying, that the Trinity, when understood to be in one person, is rightly understood. In treating of our Lord, Mr. Heard makes a close examination of prevailing and past ideas, and points out that one omission is made to the great injury of Theology. "Orthodoxy has brought with it a certain indistinctness of teaching, if not the actual effacing of the true humanity of our Lord." The expression "increased in wisdom and stature" he dwells upon, declaring that the Church has shrunk from taking its obvious meaning. "The new Theology sets out with the base line of His perfect humanity. To us the Christ rises from spotless manhood up through Messiahship into a height of glory which His pre-existence can alone explain and justify." "His perfect manhood involves and implies His perfect Godhood," he says, and he objects "to all midway theories, Arian and Apollinarian alike." Certainly he is right here, and how far on in light he is brought is seen from the words, "Not my will but Thine be done, is more than a single cry wrung from Him under the agony in the garden. It is the keynote to His whole career; His inner existence was set to this thought from the first dawn of self-consciousness." One more good saying we would quote here,—

> "On the whole, it was better that the Church should have sided with Augustine against Pelagius, and equally with Athanasius against Arius. But the price of victory was a certain distortion of truth. It came out of the conflict wounded, as it were, in the house of its friends."

This, taken by itself, might mean much or little, but Mr. Heard had already shown that the wound which truth received was nearly as serious in his sight as we understand it to be.

In passing, we remark that Mr. Heard says much about the *Kenosis* of our Lord, using also the term "exinanition," and meaning the process of putting off the inherited infirmity from the mother, thus showing that one very important side of the Redemption, wholly overlooked heretofore, he has perceived, and to some extent described.

When treating of the Atonement, Mr. Heard is at pains to show that the old idea started wrong, in the false assumption that the object was the appeasement of God, and he begins anew the thought of Divine Love always proposing an incarnation and effecting it when, by human self-estrangement, the need was greatest. The strife with evil is seen to be the object, the victory over it is seen to be the result. What Mr. Heard does not see here and elsewhere, it is not our purpose to enlarge upon, for we are pointing out that what he holds on this point is genuine truth so far as it goes.

When he comes to the Rule of Faith, Mr. Heard trusts more fully to consciousness than we can. He is right negatively in saying with disapproval that "faith has been regarded as the apprehension more or less intellectual of a complicated system of dogma"; and he is right positively when he says that there are three witnesses to be heard: "the written word, the faith of others, and our own convictions"; but, as to the written Word, he is not in much light doctrinally. He reveres it, he constantly draws his doctrine from it; but, in admitting what he feels forced to admit as to its inspiration, he comes upon uncertain ground. If we cannot believe that God is angry — and we cannot — that to him hurts the inspiration of such sayings in the Word. Our own doctrine of a letter accommodated to men is not accepted by him. He fails to be as positive here as elsewhere, and his whole structure is weakened, and made to seem mere suggestion. He does not reject Scripture at all, nor cast out a line of it, but he is weak from lack of perceiving the truth. Could he

accept the spirit of it as well as the letter, he would be on firm ground, but this as yet he has not seen clearly presented.

On the subject of Eschatology he is fair and bold, but does not advance beyond the brothers Smyth or Archdeacon Farrar. The old idea of a state of probation which the heathen are excluded from, he of course rejects. He also makes a great point in urging that the purpose of this life is not so much probation as education, but he does not get beyond this. He will not go to Universalism, which he regards as simply a reaction from Calvinism, but he does not attempt to treat of our Lord's plain teachings. Much, however, might be quoted from Mr. Heard to show that he approaches the truth, and is not set against it.

The question is sometimes asked as to such a writer, How far does he draw directly from the interpretation of the Word given in Swedenborg? Mr. Heard does not leave the reader in doubt that he has heard of Swedenborg, and perhaps has read more than his life, and has come to some degree of acceptance. He refers to him perhaps a dozen times. He uses what Swedenborg says of "Influx and Efflux"; he understands Swedenborg to "reject Paulinism altogether," but this is a mistake, as our readers know; he says that Swedenborg's doctrine of heavens and hells is "infinitely better than sentimental Universalism"; he thinks the calling of a Church after the name of Swedenborg "one of the strangest vagaries of the human mind," and all that he says upon this point, as to 1759, and so forth, shows that his consideration of the matter is very meagre; he uses language about Swedenborg's "strange conversion," his "bound from the sensible world of things," and other terms which seem to show that he knows more about him than of him,— a very common condition with ministers; he says, "No one has helped on the true conception of the resurrection body so much as Swedenborg;" and, again, "The Swedenborg conception is a better departure for the New Theology than that of Milton;" and he insists that Swedenborg first taught the true doctrine of the spiritual body.

Even here Mr. Heard but partially understands, and we conclude that he never really studied Swedenborg.

Seen in comparison with the teachings of the opened Word, the best light of the New Theology is but that of a little star. It is only when we view it in contrast with the past that its light is seen to give promise of day. As such we give it its due, gratefully and gladly acknowledging the courage, the mental freedom, and the high aspiration which, in these days of destructive and nearly blind criticism, produce a book so positive and constructive. "Even now," said Vinet, as quoted by Heard, "after eighteen centuries of Christianity, we may be involved in some tremendous error of which the Christianity of the future will make us ashamed." Mr. Heard accepts this, because he feels it, and he does his best to bring order out of disorder with no slight degree of success.

Bridgewater, Mass. THEODORE F. WRIGHT.

SPIRITUAL TEMPTATIONS.

IN n. 193 of the "New Jerusalem and its Heavenly Doctrine," we read the following:—

"Since at this day faith is rare, because there is no charity, the Church being at its end, there are but few who are admitted into any spiritual temptations; hence it is scarcely known what they are and to what salutary purpose they are conducive."

In other passages, principally in the "Arcana Cœlestia," Swedenborg teaches that temptations are caused by evil spirits who assault a man's love and faith, and infuse scandals against the goods and truths that are in his will and thought. Furthermore, that no one can be tempted spiritually unless he is in the acknowledgment and likewise in the affection of truth and good. We infer plainly from Swedenborg's teachings that few at this day entered into spiritual temptations because they were in a false faith, and that until this faith was removed, there could be no spiritual temptations in this life, and consequently very few were regenerated. At the same time

he teaches A. C., n. 7122, that if those who have acquired some spiritual life do not undergo temptations in the world, they undergo them in the other life. The well-disposed who pass into the other life, without having received genuine principles of love and faith or good and truth from the Word, are infested by falsities in the other life, in order that the things in their earthly life which have prevented their reception of genuine truths from the Lord, may be removed. As genuine faith in the Lord, derived from the Word, can only be acquired by means of temptations, it becomes an interesting inquiry whether it cannot be said that there are still few who are admitted into spiritual temptations, since there are but few who yet acknowledge the Lord in his Divine Humanity, and this is the primary thing of faith.

It may be said that it is known only to the Lord who has been admitted into spiritual temptations, and consequently who is principled in genuine faith in him, or who is regenerated as to the spiritual man.

It seems important, however, that the principle stated by Swedenborg should be clearly understood; namely, that no one who has not begun to have a conscience formed by means of truths from the Word, which relate to man's eternal life, can undergo spiritual temptations or be regenerated in this life; and, also, that in order that man may not suffer the loss of genuine faith in the Lord, temptations are endured in the other life with all those who have acted from some principle of faith, according to their religion, the ground of reception there as here being the good from which they have been led to shun what is evil.

If this were not so, then all who are not admitted into spiritual temptations in this world would not come into heaven after death. While we may believe, then, that spiritual faith and spiritual temptations are still comparatively rare, yet the Lord mercifully permits temptations in the other life, whereby evil and falsity are removed, and man acquires genuine faith in the Lord.

Brookline, Mass. WILLARD H. HINKLEY.

TWO SUGGESTIVE PASSAGES.

I.

We find this interesting and striking sentence in the chapter on the Sacred Scripture in the "True Christian Religion": "That sense is the spirit, which gives life to the letter; it can therefore bear witness to the Divinity and sanctity of the Word, *and can convince even the natural man*, if he is willing to be convinced."—n. 192, end.

The words in italics seem to us quite encouraging. Explanations of the Word can be made convincing to the natural man. This being true, an important line of missionary work is indicated. Lectures upon the Word, carefully distinguished from sermons and written from an entirely different standpoint, will carry with them more power than the abstract doctrinal essay. The latter style of writing doubtless has a use and will be always needed. The former method, hitherto little employed, seems bound to be adopted in the future as the distinctive New-Church method of maintaining what is Divine among the people.

We understand the above passage to mean that the spirit of the Word can be so simply and clearly unfolded from and through the letter, that good, moral men can see and feel its truth, though they are ignorant and untrained. The reception of spiritual truth depends upon the will. Hence how absurd the popular delusion that it requires a person of peculiar training and exceptional intellectual development to become a New-Church man or woman!

II.

The angels, speaking to Swedenborg of those who are able to prove anything to their own satisfaction even what is most absurd, who are known in New-Church phraseology as "universal confirmers," said: "universal confirmers *receive something spiritual through the world.*"—T. C. R., n. 334.

What is meant by "receiving something spiritual through the world"?

We learn in the "Arcana," n. 8780, that such confirmers do not see truth but only "those things which confirm the doctrinals of their church," and that such reasoning about truth whether it be truth "is not from good."—Ibid. 10124.

Universal confirmers pervert their understandings and their wills. Consequently they have no inner appreciation of truth on the spiritual plane. The light they have struggles in through the world, from the plane of the senses, through fixed facts and experiences whose teaching they cannot wholly falsify. They are dependent upon this outward source of enlightment for their life. If they were cut off from these indirect beams of heavenly light they would be totally insane even in this world.

Providence, R. I. WARREN GODDARD, JR.

Life is wasted if we spend it
Idly dreaming how to die:
Study how to *use* not *end* it;
Work to finish, not to fly.

Godly living — best preparing
For a life with God above:
Work! and banish anxious caring!
Death ne'er comes to active love.

Death is but an opening portal
Out of life to life on high:
Man is vital, more than mortal,
Meant to live, not doomed to die.

Praise for present mercies giving,
With good works your age endow;
Death defy by Christ-like living,
Heaven attain by service now.

—*Christian World, London.*

SWEDENBORG STUDIES.

Editor New-Jerusalem Magazine:—

I FEEL moved to accept your invitation, at the close of your remarks (p. 603) on the passage in A. C., n. 931, respecting the duration of the earth. There is an important fact, which you apparently have overlooked, that seems to preclude any possibility that Swedenborg meant there to teach that the earth will ever come to an end, or to imply any doubt about it. The fact to which I refer is this: Near the beginning of this paragraph (n. 931) he mentions the only contingency in which the earth would cease to be inhabited, in the following words:—

"There first ceases to be inhabitant upon the earth when there is no longer any Church; for when there is no Church there is no longer communication of man with heaven,—which communication ceasing, every inhabitant perishes."

And then, further on in the same paragraph, and in paragraphs following, he very distinctly declares that this contingency will never happen. After speaking of the ends of successive Churches, and of the last judgment in every such case, he says:—

"But then a new Church is *always* raised up by the Lord,—as at the time of the flood the Ancient Church, and at the time of the Lord's Advent the primitive Church of the Gentiles." (n. 931.)

In the next paragraph following he says, still more emphatically, referring to the same passage of Scripture (GEN. viii. 22) which you suppose him to have misunderstood:—

"But in particular it is here taught, respecting man being regenerated, that *it surely will not fail* but that a Church will exist somewhere on the earth,—which is here signified by the words, 'In all the days of the earth there will be seed-time and harvest.' That seed-time and harvest, or a Church, will *always* exist, refers to what is said in the preceding verse, that man will no more be able to so destroy himself as did the last posterity of the Most Ancient Church." (n. 932.)

And again in the next paragraph he says: —

"In the preceding verse it is taught that man will no more be able so to destroy himself; in this verse, *that some Church will always exist.*" (n. 933.)

Now this teaching, that the earth only ceases to be inhabited when and because there is no Church, and that therefore there will always be a Church on the earth, amounts to a declaration that the earth will never cease to be inhabited. And this is only consistent with his undoubted knowledge of the character of the New Dispensation and the New Church which was being proclaimed through his instrumentality,— that it is to be "the crown of all the Churches, and is to endure forever (*in eternum*)." How then could he be so misled as to intend to teach in the same paragraph the contradictory doctrine, that the earth on which the Church exists, and must exist, is not to endure forever? Is it not therefore plain — whether we can now solve the obscurity of his language in this passage or not — that he could not have fallen into the error some have supposed, but that they have failed to find his intended meaning? And that if we would seek a true solution of the difficulty, it must be in an endeavor to find a meaning of his words that is consistent with the rest of the paragraph, and with his uniform teaching elsewhere on the same subject? With some misgiving as to whether I shall be able to make it as clear and satisfactory to other minds as it is to my own, I venture to suggest such a solution of the difficulty.

The explanation is to be found, I think, in a critical analysis of the context of the doubtful passage. We notice then, first, that the author, having stated that the human race cannot exist on the earth without communication with heaven, through a Church, confirms this important doctrine, by reference to an illustration he had given before (in nos. 468, 637) as follows: —

"The church, as was said before, is as the heart and lungs in a man; so long as the heart and the lungs are sound, the man lives. And so is the Church in relation to the greatest man, which is the whole heaven."

Now let us mark what follows: "Wherefore," he says, that is, "For that reason," (namely, *because* the Church is so vital to the whole human race) "it is here said, '*in all the days of the earth seed-time and harvest, and cold and heat, and summer and winter shall not cease*';" which words mean, as he explains in the next paragraph, "that there will never cease to be a Church somewhere on the earth." Or, in other form, There will never cease to be a Church, because a Church is vital to the human race,—even as the heart and lungs are to a man. That this is the real significance of the paragraph thus far, is, I think, clear. Then follows the passage that appears obscure. For the sake of greater clearness I give fuller expression to the sense of the word *inde* than is conveyed by "hence," in the usual translation.

* "It may also appear from these words (*inde*) that the earth will not endure forever, but that it too will have its end, for it is said 'In all the days of the earth,' that is, so long as there is earth."

That is, the literal sense of the words implies this. But he goes on immediately to say, in effect, that this is not the true meaning; for at the only time when any one is led, by following the letter, to expect the destruction of the earth,—that is, at the last judgment,—no such event will occur; which, since he so emphatically says "there will never cease to be a Church on the earth," seems undoubtedly to have been intended as a denial that such an event will ever occur.

In closing, I desire to express my conviction, that the inference that, because Swedenborg's state was progressive therefore there are more likely to be errors in his earlier writings published by himself, is in his case a *non sequitur*; for that I find no reason to conclude that the "Arcana Cœlestia" is any less a revelation "from God out of heaven," or that it was given under any less watchful care of that wonderful Providence which prepared and called him to his great mission, than any of his later writings. I have found no reason to doubt that from the first of his published writings the Lord at all times gave him light entirely sufficient for the work which He gave him to do.

Samuel M. Warren.

TWO BETHELS.

In reading lately the "Adversaria," Swedenborg's preliminary and unpublished treatise on the Old Testament, we were surprised to find a mention of two Bethels where we had thought of but one. He was treating of Jacob's vision of angels described in the twenty-eighth chapter of Genesis, and spoke as follows: —

"Jacob therefore named this place from the stone which he had had under his head for a pillow. This same place was called Bethel in the time of Abraham when he dwelt between Bethel and Ai.—Gen. xii. 8, and xiii. 3, 4. It was situated eastward from Jerusalem in the tribe of Benjamin, where also Joshua encamped. —Jos. viii. 9, xviii. 11–13."

He then goes on to mention other incidents in the history of this place, especially in connection with Samuel's promise to Saul that he would meet men going to Bethel.—1 Sam. x. But then we read,—

"Beside this Bethel there was also a city called Bethel in the tribe of Ephraim where Shechem was, thus in Samaria, not far from the capital of the Israelites where Jeroboam built an altar, of which we read in 1. Kings xiii."

There is no more that it is necessary to quote, and no further Biblical reference is made. Those who desire to turn to the original language will find it in nos. 533 and 534 in Adv. I. In a later number (1675) he refers to Bethel where Jacob dwelt after his return from the East, and says that it was "located in Benjamin, not far from Ai."

This distinction between a Bethel in Benjamin eastward from Jerusalem, the place of scenes in the lives of Abraham and Jacob, and a Bethel in Ephraim where Jeroboam set up a calf in his attempt to turn the minds of the Ten Tribes from Jerusalem, is one which, it is needless to remark, is not vindicated by modern research. Bethel seems to have been located, with unquestioned certainty, at Beitin, which lies about twelve miles north of Jerusalem, within the territory assigned to the tribe of Benjamin, but very near the border between it and

Ephraim. Here, as is universally believed, occurred the events narrated of Abraham, Jacob, and Jeroboam.

When Swedenborg comes in course to speak of Jeroboam's act, he makes no mention, so far as we have found, of the second Bethel; and, in the "Arcana," n. 1453, he makes mention of Bethel in such a way as to leave no room for doubt, that he included all the incidents under the history of one place. Treating there of the Bethel referred to in GEN. xii., he speaks of the passages in Genesis, Judges, and Samuel, and then says: —

"Afterwards Jeroboam profaned Bethel, 1 KINGS xii. 32, xiii. 1–8; 2 KINGS xxiii. 15."

It thus appears that, in his published writings, Swedenborg made no such distinction as in the "Adversaria," where indeed he dealt very much more with matters of literal comment than he did in the published works, in which the spiritual meaning was the subject always in view.

The question may be asked, How did this understanding of two Bethels originate? It is most likely that some old map would furnish the explanation. Indeed, it is still believed that two Bethels are mentioned in the Bible, as any Bible dictionary will show. The second one is supposed to be that mentioned in connection with David in 1 SAM. xxx. 27. It is supposed to have been in the southern part of the territory assigned to Judah. This place was also called Bethul. Its location is not known, but some old map may have given both, and so caused the mistake.

LOOKING TOWARDS HEAVEN.

How much is told us in the following paragraph of a wisdom to which hardly any one has yet attained, even after a century has passed since the deeper meaning of the Word was made known to men! And mark the closing words which throw a flood of light upon the parables of our Lord. The portion of the Scriptures under review when Swedenborg wrote these words was the account in GEN. xv. of the promise made to Abram, and especially the words, "Look now towards heaven": —

"From the signification of heaven it is clear that these words denote the representation of the Lord's kingdom in an observation of the universe. In the Word, in its internal meaning, heaven does not signify the heaven which appears to the sight, but the Lord's kingdom generally and in particular. He who, when he sees the sky, looks at internals from externals, does not think of the starry heaven, but of the angelic heaven; and, when he sees the sun, he does not think of the sun but of the Lord as the sun of heaven. So when he sees the moon and the stars. And when he sees the immensity of heaven, he does not think of its immensity, but of the Lord's unmeasured and infinite power. So with all other things: for everything is representative. It is so with what is on earth. Thus, when he sees the dawn of day, he does not think of the dawn, but of the rise of all things from the Lord and of progression to the day of wisdom. Again, when he sees gardens, groves, and flower-beds, his sight does not rest upon any tree, its blossom, leaf, and fruit, but upon the heavenly things which they represent; nor upon any flower, its beauty and sweetness, but upon what they represent in the other life. For nothing beautiful and pleasant is ever to be found in heaven and on earth which is not in some way representative of the Lord's kingdom.

"This is looking towards heaven by which is meant the representation of the Lord's kingdom in an observation of the universe. The reason of the representation of all things in heaven and earth is that they have existed and continually do exist, that is, they subsist, from the influx of the Lord through heaven. They are like the human body which exists and subsists through its soul, wherefore everything in the body is representative of its soul, which is in the use and end, but the body is in the exercise of the use and end. All effects whatever are likewise representative of the uses which cause them, and the uses are representative of the ends, which are primary.

They who are in Divine ideas never stop with the objects of external sight, but continually see internal things from them and in them. The essential internals are those of the Lord's kingdom, and thus they are in the end of ends. It is so with the Word of the Lord. He who is in Divine ideas never regards the Lord's Word from its letter, but he regards the letter and the literal meaning as representative and significative of the celestial and spiritual things of the Lord's Church and kingdom. To such a

one the literal meaning is only a means to promote thought as to these. Such was the sight of the Lord."—A. C., n. 1807.

TRANSLATION OF THE WORK ON "THE DIVINE TRINITY."

We mentioned in our October number the issue of this treatise by the American Swedenborg Printing and Publishing Society, and went on to make some criticisms upon the translation, and to suggest that more thorough care was needed. This has brought us a letter from the Secretary of that society, in justice to which we give the main part of the letter: —

"Will you permit me to enter my protest against the misdirected and therefore unjust criticism of our society in the last MAGAZINE. As we have never undertaken any revision of the translation of 'Divine Trinity,' and even do not own the plates, we object to being made responsible for the imperfections you point out. A cheap edition of the work was called for, and the Board of Publication having no funds to issue such an edition, loaned us the plates for the purpose. No changes were made in the plates except to correct four or five typographical errors which a member of that Board had discovered in his reading of the book. The translation is, doubtless, pretty poor, as most of the existing translations are, but we can hardly be blamed for issuing a translation for which the Convention's Board of Publication is responsible."

We were misinformed as to the degree to which the translation had been revised. We used just about the language which had been used to us by one supposed to know just what had been done. The little errors which we found we felt in duty bound to mention, and we did it without a thought of causing unpleasant feeling. We understand it to be the duty of the MAGAZINE to have an opinion and to express it, and, when it has spoken in error, to make full apology. In this case we were surely right in acknowledging the receipt of the book from the American Swedenborg Printing and Publishing Society, but this naturally connected that society with our criticisms. As we understand it now, the Board of Publication is responsible for the errors, and we regret the mistake we made, but we were less concerned to fix the responsibility than to point out what needed correction. Only of course the responsibility must not be misplaced. The noble work which the American Swedenborg Printing and Publishing Society

is doing in the Latin, is in no danger of being overlooked by any one.

"THE MISSING TREATISE ON MARRIAGE."

When the Index of what has been called the "Missing Treatise on Marriage" is published, it will be found that the editor, Rev. S. H. Worcester, who has transcribed it with much pains from the photolithographic copy of the original, has some views to express in his preface which will be new to those who have been accustomed to think that Swedenborg prepared a work on this subject, but did not publish it. We do not propose to state in advance the conclusion which has been reached, but will only bespeak for the book the careful consideration of our scholars. In preparing the index for the press, the editor inserted after each reference the reference to the published work on "Conjugial Love," and he was probably thus led to the conclusion which he has formed.

In a recent conversation with him, he made the suggestion that, for some reasons, it would have been well if, instead of the title "Conjugial Love," our early translators had used the English expression "Marriage Love." The suggestion certainly has weight. There seems to be very great difficulty in bringing a Latin word into common use, and the attempt cannot wisely be made unless all words in common use fail to express the meaning.

The American Swedenborg Printing and Publishing Society must have a great deal of matter prepared by its diligent editor for publication, and we hope that the issue of the remaining volumes of the "Apocalypse Explained" with its Index, and of the Latin edition of the "Heavenly Doctrine" will by some means be accomplished.

CORRECTING AN ENGLISH TRANSLATION.

It may seem strange to think of Swedenborg correcting an English translation of one of his works, but we have lately seen what appears to be an unmistakable instance. The "Brief Exposition of the Doctrine of the New Church" was published in Latin at Amsterdam, in the year 1769. The

same year Swedenborg went to London and himself published a translation, under the title,—

"A Brief Exposition of the Doctrine of the New Church, understood in the Apocalypse by the New Jerusalem; wherein is also demonstrated that throughout all the Christian world the worshipping of Three Gods is received from the Creed of St. Athanasius. By Emanuel Swedenborg, a native of Sweden. London: Printed by M. Lewis, No. 1. Paternoster Row, 1769."

The translation is supposed to have been made by Mr. Merchant. On page 103, in the heading of n. 100, the printer had made the reading to be the twenty-first and twenty-second chapters of Matthew, instead of those of the Apocalypse. Swedenborg struck out the word "Matthew" and inserted in the margin "Apoc." in its stead.

"WHAT is heaven?" I asked a little child:
"*All joy!*" and in her innocence she smiled.

I asked the aged, with her care oppressed:
"All suffering o'er, oh! heaven, at last, is *rest!*"

I asked a maiden, meek and tender-eyed:
"It must be *love!*" she modestly replied.

I asked the artist, who adored his art:
"Heaven is all *beauty!*" spoke his raptured heart.

I asked the poet, with his soul afire:
"'Tis glory—*glory!*" and he struck his lyre.

I asked the Christian, waiting her release:
A halo round her, low she murmured: "*Peace!*"

So all may look with hopeful eyes above,
'Tis beauty, glory, joy, rest, peace and love!

—*Philadelphia Call.*

BOOK NOTICES.

CHRIST AND CHRISTIANITY. By PHILIP SCHAFF. New York: Charles Scribner's Sons. 1885. pp. 310.

DR. SCHAFF is always publishing something, and his vast knowledge, his candor, and his straightforward style win him an increasing circle of readers. The present book is further described as containing "Studies on Christology, Creeds and Confessions, Protestantism and Romanism, Reformation Principles, Sunday Observance, Religious Freedom, and Christian Union." The volume contains his inaugural address made at Union Theological Seminary in 1871, an easay on "Christ His Own Best Witness," a long paper on "Christ in Theology," an essay on "Creeds and Confessions," a paper read at the Presbyterian Council in Edinburgh in 1877, on "The Present State of Evangelical Theology," an essay on the "Christian Sabbath" read before a Convention, in 1863, and an address before the Evangelical Alliance at Copenhagen, in 1884, on "The Discord and Concord of Christendom," with other contents of less general interest. It results from this combination that the author is often found repeating himself, but he seems to be always consistent with his first declarations and is very free and honest in statement. As a German he does not use English in elegance, but his style does not lack clearness and force. He is not an orator, nor a persuasive writer, but his words are impressive.

On the main theme of his book, Christian Union, he dwells with repeated emphasis, saying in different places,—

"Christian union cannot be enforced nor artificially manufactured. It must grow spontaneously from the soil of Christian freedom. It must rest on the vital union of individual believers with Christ."

"We must dismiss all idea of a perfect uniformity of belief. This, even if it were possible, would not be desirable. Unity is not uniformity, but implies freedom and variety."

"We must make a distinction between Christian union and ecclesiastical or organic amalgamation. Variety is life, uniformity is death."

These extracts may serve to show that the author is abreast of the best thought of his school in regard to this subject. As to the light in which he is, it is clearly shown by him that he holds to what he calls a "modified Calvinism," which is so far changed that

it has nothing to say about Predestination and declares the salvation of all dying in infancy. As he says, "The five knotty points of Calvinism have lost their point, and have been smoothed off by God's own working in the history of the Church."

It is of course upon a theologian's view of the Lord that we of the New Church look with most interest. Here Dr. Schaff has more to say about the past than the present, about Confessions than his own belief. He tells with unusual fairness what has been held in all quarters and gives an account of "the Swedenborgian Christology" which is well done so far as it goes, but it gives only the briefest possible statement with an extract from the "True Christian Religion." He had already acknowledged difficulties which have their remedy in the very words he quoted, but this he did not see. In speaking of our Lord he makes good use of the distinction between the designation "Son of God" and "Son of Man." He is very far from humanitarianism and no glaring tritheism appears. He however finds a difficulty in the very idea of the fulness of Godhead dwelling in Jesus "which difficulty attaches to every theory which holds fast to the strict Divinity of our Lord." This is honest, but it shows that Dr. Schaff has not been brought as yet into the full light of the plain teachings of the Gospels. He knows every theory of the ages concerning our Lord, but he is on the wrong ground. Biblical Theology rather than Systematic Theology should be searched on this point. It is written in the Gospels, but how far are the creeds from stating it! Drawn from the Gospels under Divine guidance by Swedenborg, it is as plain as day to one freed from the clouds of heated discussions in council.

The Pentateuch: Its Origin and Structure. By E. C. Bissell, D. D. New York: Charles Scribner's Sons. 1885. pp. 484.

A most admirable treatise is this by the Professor of Hebrew Language and Literature in Hartford Theological Seminary. The work must be done, and seems here to have been admirably performed. It is a task to follow patiently into the ways of modern destructive criticism, not omitting any of its strongholds, and then, by use of common sense, to exhibit the folly of its work. But this Dr. Bissell has done thoroughly. Giving an exhaustive history of the doubts in regard to the Pentateuch, which have culminated in the theory that it is a well-executed fraud of priests to strengthen their position by a pretended authentication, this writer then re-

views the positions of Wellhausen and the rest, and shows how untenable they are in reason and fair judgment. It is not attempted to cover the ground in the most minute manner, but the study is quite minute enough for the needs of the average reader. The book includes not only a consideration of the Pentateuch, but strengthens itself by treating of the Law in relation to the Prophets, the other Historical Books, and the Psalms. A list of the literature of the subject is appended, containing the titles of about two thousand works. Full indexes follow. We give by a single extract as to Moses the spirit of this masterly treatise: —

"Greatest of all names in these ancient records, great as deliverer and leader of Israel; great as lawgiver and religious reformer in a savage age, what form more worthy than his to stand beside the shaggy Elijah as fit exponent of Israelitish history amidst the transfiguring glory of him who was its chiefest end and ripest bloom. Conjured into history he was not, and could not have been; and just as little can be conjured out of it. But in it and of it, then the miracle, if miracle it be, is God's, and cannot be overthrown. And with the overshadowing personality of Moses, indisputably fixed in the age of Moses, you have not only a sure and steadfast anchor for the documents that bear his name, but also a sufficient pledge of their genuineness and order. Our critics may succeed in obscuring, for some and for a time, the image of its historic setting; but to efface or greatly alter it were impossible."

A Common-Sense View of the Books of the Old Testament. By Rufus P. Stebbins, D. D. Boston: Unitarian Sunday-School Society. 1885. pp. 328.

A neat little volume contains a work on which Dr. Stebbins was engaged at the time of his death. It is written in plain language for the use of children, and presents the view held by Unitarians in regard to the Word. That this view is an unquestioning acceptance of certain German judgments, is well known, and it is remarkable to see how far the denial of our Lord as anything more than a good man, leads up to a denial of the Word. This book is really only an honest statement of the reasons why the Bible should not be studied in Unitarian Sunday schools. Dr. Stebbins begins by saying that there is a tendency to believe that both Testaments include one religion, but "this is a most pernicious error, and has led to the saddest results"; and then he goes on to consider briefly the contents of the Old Testament, in the effort to bring down its authority to the right point.

"We have no means of judging of the authenticity of these eleven chapters (Gen. i. to xi.), except by their contents; and these contents are sometimes con-

tradictory, sometimes apparently extravagantly incredible. There is not the slightest evidence that the 'seed of the woman,' iii. 13, is the Messiah, as many critics affirm."

The same calm dogmatism, differing from Calvinism only in reaching the opposite extreme, is maintained throughout.

"It is evident enough that none of the so-called Messianic psalms refer to the personal Messiah, Jesus."

So as to the prophets, he declares,—

"'The Lord says' proves nothing respecting any special revelation of truth."

Referring to ISAIAH vii. 14, in connection with MATTHEW i. 22, 23, he declares that there was no prophecy of the Messiah, but "minute criticism must be remitted to the commentator." Jonah was "a very unskilful writer."

In closing, he predicts that the "Hebrew prophets will continue to be read by all who admire loftiness of theme and sublimity of expression." And can others find nothing in them? Have the people of the centuries found nothing? Did the angels find nothing, who so rejoiced when the prophecies were fulfilled? We doubt that either they or the Christians of this world will be governed by this dogmatic No!

OBSERVATIONS ON THE GROWTH OF THE MIND. By SAMPSON REED. New Edition, with a Biographical Preface by James Reed. Boston: Houghton, Mifflin, & Co. 1886. pp. xii. and 99.

WE learned of the proposed issue of this volume just as we had retired disappointed from an ineffectual search for a copy in Boston and New York. It was everywhere reported out of print. We therefore welcomed the announcement, especially as it was promised that the new edition would contain a biographical sketch. The tasteful volume before us has, first, an etching of Mr. Reed's face at about sixty years of age. In this work Mr. Schoff has been very successful in bringing to view the extreme gentleness of Mr. Reed's face, joined with great firmness. It is the face of a man of much thought and few words, of a philosopher without ambition, a man who would delight in new truth but would love old ways in matters not essential. Following the title page is a little Advertisement, to which "Chicago, May, 1867," is appended. It briefly states the purpose of publishing the edition of that date. We regret that this was used in place of the preface which Mr. Reed

prepared in 1838. There may have been others, and, if there were, they were sure to be so brief that their publication in full would have been well, since they must have breathed the same spirit which animates the work itself.

The Biographical Preface by Rev. James Reed is only seven pages in length, but is of much value in giving some information as to the author and the foreign reception of the book. It probably seemed to the son inexpedient in this place to enter upon any detailed account of the work of his father's earthly life, and so he gave only such particulars as would answer a reader's question "Who was Sampson Reed?" But we would have enjoyed a fuller account.

Of the essay itself it is unnecessary to speak. It is full of wholesome truth. It drew its wisdom from an eternal source, and therefore is still fresh and full of good suggestion. There is no word for ornament, but the whole is most gracefully written.

Movements of Religious Thought in Britain during the Nineteenth Century. By John Tulloch, D.D., LL.D. New York: Charles Scribner's Sons. 1885. pp. 336.

We have been much interested in this quiet consideration of the influence of Coleridge, Whately, Arnold, Milman, Keble, Newman, Erskine, Irving, Carlyle, J. S. Mill, Maurice, Kingsley, Robertson, Ewing, and others. Dr. Tulloch does not follow the longer lines of Church history, and somewhat too fully isolates this century from the preceding; but, in a course of St. Giles Lectures, he was limited in time and range. Precisely what development he traces through this line, he does not fully state, but he makes evident his belief that theology in England has grown less dogmatic and more thoughtful and vitally effective through the changes which these men's names denote. We like such lucid comparisons of leaders. History itself is built upon such studies.

Eight Studies of the Lord's Day. Boston: Houghton, Mifflin, & Co. 1885. pp. 292.

A writer who refrains from giving his name has presented here what he properly calls studies of the Lord's Day, because his object was to find out in regard to it all that was accessible to him, and, in writing it out, to furnish the means of answering common questions as to the origin of the Christian Sabbath, its connection with the seventh day of the Jews, and its proper observance. He writes

in a very dispassionate way, using some Calvinistic terms, and employing an old way of dividing his subjects, but essentially the book is one for all and deserves a wide reading. It covers thoroughly the ground of connection between the old Sabbath and the new, and wisely shows why the term "Lord's Day" is the best designation.

A Layman's Study of the English Bible. By Francis Bowen, LL.D. New York: Charles Scribner's Sons. 1885. pp. 144.

We do not know the occasion which led the Professor of Philosophy in Harvard College to prepare, evidently as addresses before a Sunday school or similar company, the contents of this handsome little volume. He considers very briefly the Bible as an English classic, the Narratives, the Parables, the Philosophy of the Bible, its Poetry, and its History. His position is that of a Unitarian who appreciates the style, but does not study the meaning of the Bible. Inspiration is unknown to him. He finds enough to dwell upon in the strength and beauty of the diction, in the idea of monotheism, the wisdom of the Mosaic legislation, and the aptness of the Parables. He is sharp with the revisers, using such comments as "stilted, awkward, uncouth;" and with people generally of whom he says, "As most people nowadays read little except the newspapers and ten-cent novels, one need not wonder that they talk and write slang, or adopt only a slipshod, stilted, or uncouth phraseology." The book has mainly a literary value.

The Evolution of Revelation. By James Morris Whiton, Ph. D. New York: G. P. Putnam's Sons. 1885. pp. 34.

Dr. Whiton is one of the most fair-minded and fearless of writers on religious questions. His "Gospel of the Resurrection" was and continues to be a progressive book. In this little essay as to the Scriptures he is equally frank, but, as it seems to us, less acute. It is, however, so common to find writers looking only upon the surface of the Word, that it may not cause surprise to read such words as,—

"The time is going by when any one can pass among thoughtful men for a trustworthy religious teacher who denounces it as subverting Christian faith to doubt that a quadruped ever spoke with a human voice, or that a living man ever took a three-days passage from ship to shore in the belly of a sea-monster, and who cannot see that the story of Elisha's boys and bears is to be tried in a lower court than that which scrutinizes the authority of the Beatitudes."

This illustrates Dr. Whiton's point. The Bible is not "a written revelation, but a revelation that has been written about." Thus Moses and the prophets were enabled to reveal what their minds held of spiritual truth, and this little light opened the way to men of fuller enlightenment to tell us more, and so on. This is a superficial view,— very reasonable as to the surface, the style of composition, and the book as literature; but, when we reflect how our Lord spoke of the Law and Prophets, and consider what the Old Testament was to Him, we see that Dr. Whiton's theory is wholly wrong. On this theory, too, it is impossible to see why the Bible has not gone right on growing. The best answer to this apparently reasonable and very common theory is the first chapter of Genesis. It is not mainly what Robertson Smith says and the rest, as it is what the Scriptures themselves say, and can any one overlook the unsurpassed inspiration of that chapter? Seeing that, he sees that the evolution is of the letter and not of the eternal Spirit of Truth.

The *Book-Buyer* for October contains a fine portrait of R. H. Stoddard, and the usual amount of information as to recent and forthcoming books. Engravings will accompany the numbers in future. At its price of fifty cents, this publication is within the reach of all, and has no rival at this price. Published by the Scribners.

We have received from the house of Ticknor & Co., Boston, a copy of Byron's "Childe Harold," printed on very heavy paper and richly illustrated with portraits and views of scenes described by the poet in this autobiographical work. The last canto is famed for its majestic thought and language. Although the rage for Byron and his poetry has passed, and although we are glad that it has passed, we cannot hesitate to count some portions of this poem among the best works of English literature and to praise the volume before us as a holiday book of the first merit.

Two Books for Young and Old.

Sunday Reading for Young and Old for 1886, published by E. and J. B. Young & Co. of New York, is a bright quarto of four hundred and twelve pages and almost as many pictures. A volume of children's stories may not seem to belong to this Magazine, but we have been interested in examining it on account of its claim of furnishing Sunday reading. The contents are not tame, but are

varied with accounts of travel and adventure. On the other hand there are many serious and helpful articles, which are commonly short, as they should be. We have been much pleased with the whole, and would commend it as a good present, a book sure to be interesting at every page, and one which seems to be what its title implies.

Davy and the Goblin, published in the best style by Ticknor & Co. of Boston, is the funniest fairy story we have ever seen. The author, Charles E. Carryl, knows how to make a child happy, if any one does. Such reading mingles well with every one's studies. What a gift for a bright boy!

We greet the *Children's New-Church Messenger* with cordial welcome. Its contents and illustrations, considering its cost of but thirty cents a year, are very good. The Sunday-school department is something which we have long wished for. The name seems to us unfortunate. Why not "Visitor" to avoid confusion with the name of the weekly paper? The editor, Rev. A. Roeder, of Vineland, N. J., enters upon his work with zeal, and evidently with friends assisting.

The beautiful calendars issued by Houghton, Mifflin, & Co. in the past are followed this year by reissues of the Holmes, Emerson, Longfellow, and Whittier Calendars, with new or newly-arranged contents, and by the issue of two new ones with selections respectively from J. R. Lowell and Mrs. Whitney. Both of these will be sought for. All have the price of one dollar.

Baby Barefoot is a pretty illustrated book from the house of D. Lothrop & Co. It contains eighty-two pages of well-printed matter. We do not know the author, but learn from a note that a part of the book has appeared in our *Children's Magazine*. The story of the baby's travels to the South and of her adventures with the colored children is very funny and interesting. All the way the right thoughts are found. We call it a model book for a young child.

We have received a copy of N. W. Ayer & Sons' *American Newspaper Annual*. Philadelphia, 1885. It is a handsome volume of about a thousand pages, and is a complete, well-arranged, and carefully-classified catalogue of all newspapers and periodicals in the United States and Canada, forming a valuable guide to advertisers.

THE NEW CHURCH.

The Gift-Books.

We have a great admiration for patience and moderation. They seem to us especially necessary in the work of promulgating new truth. It is so easy to be disappointed with the returns which are at first received. We would all confess abstractly that, in these days, we are to do sowing rather than reaping, that we cannot expect to enjoy the happiness of future generations who will live in the days of light, and that we have to do a work similar to what was done in the time when Paul went over into Macedonia and converted to Christianity only Lydia at first and then her family. Holding to this our people have been in favor of ministerial activity in delivering lectures, going into new neighborhoods, and furnishing sermons for publication. Publishing societies have been formed, and every avenue has been opened for the dissemination of our doctrines drawn from the opened Word. Perhaps the most notable method employed was the distribution by Mr. Iungerich and others of books to libraries and ministers. The condition which Mr. Iungerich imposed that ministers applying for the books must send postage seemed to be a wise requirement.

The amount of literature so distributed has become so large as to affect some of our people and lead them to ask for some manifest results. They estimate that some twenty thousand persons have received the books, and they desire to hear from them. They have heard from some, but this does not seem sufficient, and a state of doubt has arisen as to the advisability of continuing the work.

We would not assume to use a strong word, but it seems to us that any act of this sort would be a piece of impatience. We do not know what Mr. Iungerich expected, nor what others may have expected, but there are certainly many whose expectations were limited to the distribution itself and who would not have been surprised if only one tenth of the number of books had been applied for.

Is it not evident that we have as yet no way of estimating the effect of the reading or partial reading of these books by ministers whose education, situation, and denominational literature would tend to close their minds against new truth? Where there was one

whose deep searching of false doctrine had given him spiritual thirst, there were undoubtedly a hundred in whose minds the seeds thus sown would fall upon uncongenial soil. How many of our people have to tell of a first look at the New-Church book and then a turning away for a long time till some event brought back the book to mind and led to its careful and delighted perusal!

We know of no test to be applied to the usefulness of the gift-books, unless the calls of our missionaries upon ministers may furnish one; but this has been done to a very limited extent. So far as it has gone, however, it has revealed the fact that some of the ministers can take in but little that is new, while others have good questions to ask leading to very pleasant conversations.

We love to think of the Divine Providence as it watched over Swedenborg and as it watches over every copy of his books even when they may seem to go into unserviceable hands. The Lord knows where they are gone, He will care for them. Looking to Him will lead our people in the morning to sow the seed and in the evening not to withold the hand.

Common Error as to Resurrection.

THE *Independent* has lately "noticed" at some length and in a very friendly spirit the little book which we published under the title of "Life Eternal." It is so kind as to say that the contents are "full of sweetness and light on a subject which to most men is as much shrouded in darkness as their experience of it is bitter." We mention the notice not to quote it, but to remark upon one point which, wholly apart from the book, is of general importance. The *Independent* says,—

> "One point in Swedenborg's teaching, which is near to its vital core, we do not find noticed in Mr. Wright's thoughtful and consolatory discourses — that the soul of a man is the essential and permanent thing, the body being only circumstantial, and that, when death dissolves the present body, the soul, by a power fixed in it by the creator, proceeds to make for itself in the new world a new body, conformed in its nature to the new and spiritual state."

We have no need to tell why this point was omitted,— because it is no part of the truth. We doubtless omitted much of value, and do not have the least disposition to avoid criticism. But the "one point in Swedenborg's teachings" is *not* in them.

It seems incredible, but it is true, that the religious world has not as yet grasped the first point in our doctrine as to man, namely, that he is an immortal spirit in a spiritual body enveloped in a

material body which will die. The Bible teaches this throughout. Our Lord had a spiritual body, and was seen in it on the Mount of Transfiguration. Paul had a spiritual body and through its senses was in the third heaven. So with all those who spoke with angels from Abram in Haran to John in Patmos. What the *Independent* calls the soul of man includes a spiritual organism. How absurd is the idea that men now have no spiritual organs of sense and must get them by a hasty creation after death! Think of a soul not in a body, one having died and no other yet supplied! Think of a spiritual body not made till *we* make it, not dwelt in always, not growing as the counterpart of the mind, the very form of it! We constantly find this misunderstanding and are tempted to cry out, O, Lord, how long!

But reason incites to patience. The old doctrine yields only one reluctant step at a time. It held that when the body died, the soul had no body till the judgment-day recreated the old body. Brought up in this doctrine, it is perhaps not strange that theologians should be able to see only the notion that the resurrection is not deferred to the distant time, but gets its heavenly body at once without taking up the old one. But this is a crude conception indeed, which is only a little less dark than the old doctrine, and which is far inferior to the glorious truth that man, from the instant of his inception an immortal spirit, has a body within the body, closely clothed by it, but not dependent upon it, so that, when the silver cord is loosed, he stands forth what he was save as to the flesh, himself in every respect, an organized man. The process of death is not one of bodily exchange, it is one of separation from the physical, a second birth, a more full entrance upon life.

Honest Impostureship.

That bright man, Bishop Coxe, has been printing, first in the *Independent* and later in *Mind in Nature*, a series of papers on premonitions, coincidences and the like. So far as we have seen, he has propounded no theory and has merely grouped together many interesting instances. That there is a communication of mental influences through the spiritual sphere he would probably regard as a wholly unscientific accounting for facts, which can be accounted for, however, in no other way. As every one does who treats of these subjects he has come to the case of Swedenborg, and the verdict pronounced is singular: —

"And now another class of exceptional creatures; take such a man as Swedenborg. I think he was an impostor, but probably an honest one, who first imposed upon himself. He was no vulgar enthusiast, like the table turners and rappers. But, as truths often lie at the root of 'popular superstitions,' so I think they are to be found at the root of religious delusions, and even of fanaticisms in general. Swedenborg seems to have had that sensitive organization which responds to invisible influences in a manner confounding all past speculation, until the electric wire in our days, has shown us that a man in New York or San Francisco may be in London, at the same moment, for some purposes, practical in the highest degree. That Swedenborg, in Gothenburg, was able to describe, with details, a conflagration raging at the time in Stockholm, and also, to announce when it had ceased (*teste* Immanuel Kant) seems to be historic fact. Other anecdotes of his personal history, of similar character, seem to be authenticated. Alleged visions and ecstacies, also, are in some cases not of suspicious character, though they are so generally."

It will be seen that, according to the Bishop, Swedenborg knew in this case, what he could not learn by earthly means, and was not only honest in telling what he saw, but was wholly accurate in the information so given. The fact, when made known later by ordinary means, proved that the testimony was wholly true. This occurred in 1759. Swedenborg was returning from London where he had published his volume on "Heaven and Hell," containing many disclosures about the spiritual world. In this account, as we understand the Bishop, Swedenborg was honest, but was himself deceived. But he was not deceived at Gothenburg. What is of "a suspicious character," when viewed in the light which the Scriptures throw upon the other world? The Bishop may not see this light, and so may want approval like that given by Kant in a single case, but is not his attitude a strange one,—a declaration of impostureship followed immediately by a declaration of trustworthiness?

Early Conference Minutes.

We have already announced with interest the efforts making by Mr. Isaac A. Best, of Birmingham, England, to gather and reprint the documents pertaining to the earliest meetings of New-Church people in that country. He has met with more than the expected success, and has now sent us a volume, well printed and bound, which will take high rank in the eyes of those interested in the history of the New Church. The contents are first, the report of the committee of which Mr. Best was Secretary, a "Notice of the Early Conference" from the pen of Rev. J. R. Boyle, the Minutes of Conferences held in London in 1789, 1790, 1791, 1792, in Birm-

ingham 1793, in London 1807, in Birmingham 1808, in Keighley 1791 and 1794, in Salford 1809, and of other meetings.

It is evident from these Minutes that the early receivers of the doctrines met with some difficulty in carrying forward the work of organization. Not only were some opposed to a separation from their previous religious connections, but those who were ready to separate, soon developed two tendencies, of which the one was in the direction of the Episcopalian order, and the other tended in the opposite direction. The plan of Mr. Robert Hindmarsh to appoint a chief priest or archbishop and other orders in the ministry, was received with favor by only a small number who had one or two conferences, and then yielded their plan. Some meetings were also held in a spirit of opposition to this idea.

In the Minutes of several of the meetings, it is not difficult to see that good sense largely prevailed, and that the members were led along step by step in the best way.

With Mr. Hindmarsh's eagerness to see his convictions govern the rest and with the measures which he took, not in wisdom apparently, to bring about what he believed to be a state of order, we have not space to deal in a notice of this sort. He seems to have been a useful, but too impulsive man.

We would urge upon our readers to secure copies, of which only two hundred and fifty were printed. The proceeds of sale go to missionary work in England. Each copy is numbered and bears Mr. Best's signature. The omission of an index is noticed with regret.

A New-Church Baptist.

We have received a pamphlet from San Jose, Cal., containing four sermons delivered by Rev. N. F. Ravlin, pastor of the First Baptist Church in that place. The title of the pamphlet is *Progressive Thoughts on Great Subjects*. The subjects of the sermons are, "The Doctrine of Three Persons in the Godhead contrary to Reason and Revelation," "The Atonement of Christ in no sense Vicarious," "The Ascension and Meditation of Christ," and "Death and Resurrection." We have not heard before of Mr. Ravlin, and we have not heard what the effect of these sermons was upon his congregation. They are out-and-out presentations of our doctrines, enforced by reason, and carefully presented as the teachings of the Word. We have been surprised at the clear-

ness with which the Redemption is presented, and delighted with the cogency of the reasoning and the courage of the man.

We are also in receipt of a newspaper account of the exclusion of Mr. Ravlin's church from the fellowship of the Central Baptist Association, and of the address which he delivered to his people in consequence. He arraigned the tenets of evangelical religion with great freedom. The paper says:—

"Mr. Ravlin then declared the tenets of his falth, his belief in one God, and one only, of whom Jesus Christ was the manifestation in the body; that a Christian life consisted in obeying the Divine injunctions, a belief in the Second Coming of the Lord, etc., saying in conclusion that while those were his ideas, there was no compulsion in so far as their acceptance by his hearers was concerned. During his present pastorate of over four years, he had found among his congregation the noblest, truest hearts in all his experience. He hoped to remain with them (applause), and whatever he might feel called upon to say from the pulpit, he was hopeful that his congregation would, in the future as in the past, accept that which might seem fitting to them, and with equal readiness reject whatever they should consider as unprofitable. At intervals during the progress of the discourse, of which the foregoing is but a meagre synopsis, the congregation were moved, as if by a common impulse, to applause."

His Society, as we learn from a private letter, has acted in regard to retaining its pastor, and has by a large majority vote, decided to do so.

Helping the Cities.

We received at the same time two messages from Cincinnati. One was a stirring sermon by Rev. John Goddard, who dwelt with intense feeling upon the frauds alleged to be committed in the Ohio election, and the other was a request addressed to all Christian people to join in spirit with the noon-day meeting for prayer to be held in that city. Both efforts are good, and that the spiritual prosperity of the city may grow out of them is our earnest wish.

The Michigan Association.

From the report of the meeting of this Association in Detroit, in October last, and from other sources, we learn that much good work is being done in that section. By seemingly unanimous consent the thoughts of all are given to practical affairs rather than to discussion. The Presiding Minister, Rev. A. F. Frost, is a young man who lives the work and can do it. The Society which maintains him in Detroit has become free from debt. He visits several places in the State. Some others, especially Rev. J. E. Bowers,

do missionary work. The result is, for this day of small things, very gratifying. The statistics are not given, but the attendance at the meeting and the reports from various places show a growing condition. The Association is about to raise an Endowment Fund and, for the purpose of holding it, will become incorporated. The eyes of all seemed to be turned forward rather than backward.

Canada and Ohio.

Both of these Associations, which held meetings in October, appear to have held pleasant and useful sessions. The activity of the Canada Association, with small means and a large territory, has been commented upon before. It held its sessions at Toronto, where its Secretary, Rev. E. D. Daniels, is located.

The Ohio Association met at Cleveland. Its missionary, Rev. O. L. Barler, had travelled eighteen thousand miles, given one hun- and twenty sermons and lectures, and sold eleven hundred and eighty-seven books. An interesting part of the sessions, both there and at Toronto, was devoted to the answering of questions which had been handed in. It was proposed that a Congress of New-Church people of the Northwest be held soon at Chicago, and the proposal was approved. But why cannot our Convention, now that some matters have been settled, become a Congress?

A Welsh New-Church Magazine.

We are glad to learn from the *Dawn* of the first issue of a magazine to be printed in Welsh under a title signifying *The New Age*. It is to contain, with other interesting reading, a translation of Mr. Giles's "Man as a Spiritual Being."

Thou knowest me altogether. I knew not
Thy likeness till Thou madest it manifest.
There is no world but is Thy heaven, no spot
Remote; creation leans upon Thy breast.

Thou art beyond all stars, yet in my heart
Wonderful whisperings hold Thy creature dumb.
I need not search afar; to me, Thou art
Father, Redeemer, and Renewer,— come.

Jean Ingelow.

THE RELIGIOUS WORLD.

The New Spirit of Missions.

The *Andover Review*, which reflects in a very successful way the progress of evangelical thought, has very free words about missions. It quotes a saying of an organ of the London Missionary Society,—

"There was a time, and this not long ago, when the most forcible appeal for missions was drawn from the belief that the heathen who did not hear of Christ must drop into a hell of unending torment. The nobler thoughts of God which have of late taken possession of the Church have rendered it impossible to believe that men could be eternally lost for not having believed truths never offered for their acceptance."

To this the *Review* adds,—

"A secretary of one of our most conservative and powerful missionary organizations, the Presbyterian Board of Missions, speaking not long since in behalf of missions in a prominent church in Philadelphia, affirmed that an intelligent layman had said to him that the vast majority of Presbyterians in that region — forty-eight out of fifty was the proportion given — had come to believe that in some way or other, without foreign missions, large numbers of the heathen would be saved."

The *Review* rightly points out that this change of view should not diminish missionary effort, though it should and does change the spirit in which the missionary goes to his work. He does not go to condemn in a sweeping way the opinions he finds, but to improve and to correct them, and especially to bring the souls of his charge into vital and saving union with the Lord.

Leaving Presbyterianism.

Rev. M. M. Mangasarian, born an Armenian, has been preaching with much acceptance to a Presbyterian Church in Philadelphia, but he has outgrown that faith: —

"I have ceased to be a Calvinist. I have decided to renounce the doctrines of orthodox Presbyterianism. If Calvin, Wesley, and Edwards had the right to make articles of faith and differ with good and holy men who went before them, have I not the same right to make articles of faith and differ with Calvin, Wesley, and Edwards? I have outgrown the creed of Calvin. I love the Presbyterian people, for what they are, and not what they believe; their character, and not their creed. My honest intention to withdraw from the Church has been the outcome of a long series of tempestuous struggles in my heart, which now, praise God, have

given place to a holy, peaceful happiness that would cry out in thankfulness for the glorious liberty of thought in which I now live. It was the plain performance of a duty which, as a Christian and a man, I have been forced by the pure spiritual light of reason to admit. I will continue to preach the Gospel, but will not be held within the limits of sect or denomination.

"I do not disfellowship the Presbyterian Church; the Presbyterian Church disfellowships me. I am willing to continue preaching to you in the pure light of my belief, but the creed of your Church will not permit me, so I must step out.

"Your creed says that mankind is born and lives under the curse of God; that in Adam's sin all mankind fell, and for his transgression God sentenced his children to unending sorrow. Your creed shows me a heaven thinly settled, a hell peopled; few saints, many sinners. Your creed tells me that under the eternal law of predestination nothing can change the number of souls ransomed. This is fatalism. What need, then, of preaching the Gospel? If a father decides to save three of his six children and consign the other three to an eternal hell, what can we do? What power can Gospel preaching possess?"

Waldenströms Position.

In the Church of Sweden a reformer has arisen who is giving much anxiety to the orthodox Lutherans. His name is Peter Paul Waldenström, and he is known both as a writer of educational and devotional works and as a preacher. In a sermon preached in 1872 he said,—

"The Scriptures no where teach a reconciliation of God with men, but the Bible everywhere represents the purpose of the atonement as the reconciliation of men with God."

More fully he said,—

"People often have explained Christ's passion, that he, in our stead, suffered all the punishment which we by our sins have merited, and that God took vengeance upon him for all our guilt, so that without injury to his righteousness he could forgive us our sins. But however well meant this explanation may be, it yet has this defect, that the Bible never so explains the matter. The Bible never says that Christ suffered in our stead. He has taken on himself all our need; he has suffered for us, for our salvation; but just as little as the Bible says he became man in our stead when he took our humanity and became man for us, just as little does it say that he suffered in our stead. To become man for us, to suffer, to rise from the dead for us, for our salvation, that is not the same as to do these things in our stead."

The name "Jehovah."

The *Christian Intelligencer*, the outspoken and able organ of the Reformed Church, speaks the truth as to the name "Jehovah":—

"The word in the Hebrew is Jehovah, and ought to be rendered by Jehovah in the English. It is of no sort of consequence that the vowelling of the Hebrew word has been lost beyond recovery and that scholars are not agreed whether we

should say Jahveh, or Yahveh, or something else. The current, accepted English equivalent for the Hebrew word is Jehovah, and the translation is to be made into English. The Hebrew may be Jahveh or Jahweh, Yahveh or Yahweh, it matters not, the English of it, which everybody understands, is Jehovah. 'The Lord' does not translate the Hebrew, and is, therefore, not to be preferred or adhered to. Besides, there is a thousand times more majesty in the word Jehovah. It is also *the* name by which our God would be known among men, the name He has assumed as His peculiar name and has declared to us, and one that ought not to be neglected."

As to the Atonement.

THE frank editor of *The Church Press* (Episcopalian) has his doubts about the recent Congress. He seems to lean towards a Romanist way of looking at theology. Thus he says:—

"The discussion in the Church Congress on the Christian doctrine of the Atonement, added nothing to our knowledge of the subject. In the well-written papers that were read, and the thoughtful speeches that were made, no new idea was advanced, no fresh light was made to shine. Nor could it be otherwise. There is nothing new or original to be predicated of it. The doctrine of the Atonement is a settled doctrine of Holy Scripture; and, except in the form of metaphysical speculation or patristic literature, it is not susceptible of any other interpretation than that which has been received by the Church for ages past, and which, as suggested by the Scriptures, is embodied in the Articles and Creeds. It was unwise therefore, to make this doctrine the subject of popular discussion. That very act implied that there is, or might be, some doubt about it.

"Yet there is none. It is a doctrine of Revelation, fundamental to all the other doctrines of the Christian faith, in harmony with reason, and illustrated or confirmed by the analogies of nature and the facts of history. At the basis of the doctrine lie the regal character of God and the fallen condition of man, and when these two principles have been assured or established, all the rest is consistent, although mysterious. We can understand why God should require sacrifice, how the innocent may be substituted for the guilty, and how the whole community may be benefited by the surrender and propitiation."

This mysterious doctrine which one thinks to hold while he acknowledges that he does not understand it, is not, as our friend thinks, a doctrine received "for ages past," but a product of recent periods, especially of the best days of Puritanism.

The Quakers on the Sacraments.

THE early judgment of the Friends against the outward observance of the Sacraments, is now making some excitement among them. In several yearly meetings the matter has been discussed. Some have declared against the Sacraments as before, but, in Ohio, a report against them was rejected two to one, and it would appear that the attempt of the older Friends to hold the body to this false position was not to be successful.

"*Progressive Orthodoxy.*"

A Boston correspondent of the *Christian Union* has a suggestive word:—

"What is popularly known as the new movement in theology has its point of departure in the Atonement rather than in probation, which comes in incidentally. That the movement is strong and steadily spreading is clearly seen by recent discussions in conferences and associations. At the meeting of the Suffolk North Conference of Churches in West Somerville last week, three essays were read by three young clergymen, the Rev. Messrs. Beach, Noyes, and Baldwin, on the Atonement, and addresses were made by Dr. McKenzie, Dr. Merriman, and others, the trend of all being along the line of the eternal atonement, God moving toward his children in self-sacrificing love, crowning all by the gift of his love. The insignificant feature was that the subject did not provoke a discussion. There were those present who did not sympathize with the general line of thought; but they did not controvert it. I observe the line of thought, also, in the demand for the *Christian Union* of September 10, which contains Dr. Abbott's article on "The Law of Sacrifice," and in the numerous expressions of approval that reach me. In truth, while people turn away from theories with weary unrest, they turn gladly to the reconciling love of God in Christ. There is now a reaction from materialism towards a reasonable view of the Gospel, as there has been a reaction from rationalism towards the revealed reason of God in the Incarnation."

A Royal Name.

The *Universalist Quarterly* says that "of the class of thinkers and seers, the world's verdict has undoubtedly given chief places to Socrates and Plato among the ancients, and to Bacon, and Swedenborg, and Goethe among the moderns. The peers of these royal names are few. We have no doubt that history will place Ralph Waldo Emerson in the very limited category." To us, Mr. Emerson seems likely to receive in the end a place very different from what is here accorded.

Creed Revision.

The United Brethren, a Methodist body, have appointed a commission of twenty-seven

"To consider our present confession of Faith and the constitution, and prepare such form of belief and such amended fundamental rules for the government of this Church in the future as will, in their judgment, be best adapted to serve its growth and efficiency in the work of evangelizing the world."

The commission is given till January 1, 1886, to mature its report.

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